JOHN BALE'S DRAMA GOD'S PROMISES.

INAUGURAL-DISSERTATION

ZUR

ERLANGUNG DER DOKTORWÜRDE

BEI DER

PHILOSOPHISCHEN FAKULTÄT

DER

FRIEDRICH-ALEXANDERS-UNIVERSITÄT ERLANGEN

EINGEREICHT

VON

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ACAD. LAGUBAT. BIBL.

TAG DER MÜNDLICHEN PRÜFUNG: 26. JULI 1907.

ERLANGEN.

K. B. HOF- UND UNIV.-BUCHDRUCKEREI VON JUNGE & SOHN.

1909.

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Introduction.

I. The Original Editions and the Later Reprints.

The only extant copy of what was possibly the original edition, is that in the British Museum (press-mark: C. 34. c. 2.). This is a black-letter copy in 4^0 of twenty pages. There is neither printer's name nor year; for the year at the end (1538) refers to the time of composition, as results clearly from the assertion at the end of the "Comedy concernynge thre Lawes": *Compyled by Johan Bale. Anno M. D. XXXVIII, and lately inprented per Nicolaum Bamburgensem.* Unfortunately this copy is in a rather mutilated condition — the title page lacking about half the text, and the first page lacking the endings of lines 6 and 15—19, and some letters in 4. Similarly the first words in lines 41—49, 100—1 and 480—82, the end of the last word in 76 and those in 452—3, and a single letter in 51 are wanting.

W. Carew Hazlitt, Handbook to the Popular, Poetical, and Dramatic Literature of Great Britain p. 24, mentions a second black-letter edition in 4^0, of sixteen pages, published at London by John Charlwoode for Stephen Peele in 1577 under the same title. This edition contained a list of the *interlocutors* upon the title page, and was supposed to be *now fyrst imprynted.* A copy of this edition passed through the Steevens, Roxburghe, and Jolley collections in the course of the first half of the last century, but is not now traceable.

From 1577 to 1744 no mention is made of the play until Robert Dodsley included it in the last-named year in his Select Collection of Old Plays. It was accompanied by a preface and a list of Bale's works. The spelling and punctua-

tion were modernized. It was also included in the later editions, the last being published in 1825. In 1874, W. Carew Hazlitt reedited and rearranged the entire collection, and Bale's play is now contained in Vol. I, 277—322.

In December 1907 the Early English Drama Society published for its subscribers: The Dramatic Writings of John Bale, edited by John S. Farmer. As to the text of "God's Promises" the Editor remarks (p. 311): "It is taken from the only known copy of the first impression, now in the British Museum". As a matter of fact Mr. Farmer has taken his text directly from Hazlitt's Dodsley, collating the latter, rather carelessly, with the original in the B. M. The spelling and punctuation are modern, and a few notes are given.

In 1908 our play was reproduced in the Tudor Facsimile Texts; but I have not been able to see this edition.

II. Summary of the Play[1].

Prologus. Bale (Baleus) himself appears, and recites the introductory prologue. He says that he does not intend to entertain his audience by *tryfeling sport, in fantasyes fayned, nor soche lyke gaudysh gere* (l. 17 etc.), but he is going to deal with such matters, *without whose knowledge no man to the truthe can fall, nor ever atteyne to the lyfe perpetuall* (l. 6 etc.). All those who are ignorant of the commands and sufferings of Christ must of necessity be lost. Then follows a short summary of the first act. Man fell through his sin, but was restored again through the promises (seven in all, each forming a scene, called by Bale an *actus*) of God, and through the agency of Christ.

Actus Primus. The Pater Coelestis declares the essential divinity of Christ, and threatens those who will not believe in him with *plages of correccyon* (l. 58). Adam has not observed the commandment given to him, and *most terryble deathe* (l. 69) is to be his punishment. Adam expresses his contrition, and God makes a covenant with him, promising

[1] Short summaries are given by Wülker, Geschichte der Englischen Literatur 2. Aufl. p. 226, and by Schröer, Anglia V, 153—4.

that *that* (i. e. the woman's) *sede shall clere the of all thy wyckednesse past* (l. 125), and as a sign that the promise would be fulfilled, there should always be enmity between man and the serpent, and:

> Crepe shall the Serpent for hys abhomynacyon.
> The woman shall sorowe in paynefull propagacyon (l. 140—1).

Adam therupon gives thanks, and sings an anthem in praise of the Creator.

Actus Secundus. The Father complains that *all vyce encreaseth in hym* (i. e. man) *contynuallye* (l. 191), and expresses his intention of destroying him *for hys outragyousnesse* (l. 197). Justus Noah acknowledges that man has greatly sinned, yet entreats the Lord to bear with his frailty. The Lord is moved by Noah's entreaty, and promises to save him and his family, yet adheres to his resolution of destroying the rest of mankind. He further makes with Noah a covenant that *the sees and waters so farre neuermore shall rage, as all fleshe to drowne* (l. 256 etc.), and as a sign therof, the rainbow should appear in the heavens. This covenant was to be taken *for an ernest confirmacyon of my former promyse to Adams generacyon* (l. 261 etc.).

Actus Tertius. The Lord declares that the race of man is hateful to him, for *neyther kyndenesse, nor extreme handelynge* (l. 295) has been able to keep him in righteousness. Abraham Fidelis acknowledges the great mercy of God, and prays him to be again merciful, and spare Sodom and Gomor for the sake of the righteous living there. The Lord promises, upon Abraham's intercession, to spare *Loth and hys howsholde* (l. 376), moreover that *all generacyons in thy sede shall be blessyd* (l. 384), and that *by the same sede the worlde shall be redressed* (l. 386). This promise was to be *expressed* in the rite of circumcision. Abraham promises obedience, and trusts in the covenant as the means of the *fynall restauracyon* (l. 404).

Actus Quartus. The Lord is moved to destroy the Israelites for their sins. Moses Sanctus appeals to him not to forsake the people to whom he has given such plain proofs

of his love. The Lord is still further incensed against the nation because, even while he speaks with Moses, they are worshipping the Golden Calf. Not one of the generation, except Caleb and Josue, should enter the *land of mylke and honye* (l. 463). On account, however, of Moses' zeal he makes him a promise that he would *rayse them vp . . a prophete from amonge them* (l. 510), *to speake my wordes vnto them* (l. 511). *The passe ouer lambe wyll be a token iust of thys stronge couenaunt* (l. 514—5).

Actus Quintus. David Rex Pius, when God announces his intention of punishing Israel for her sins, names the many righteous persons who walked with the fear of God in their hearts, and begs the Lord to *remyt her wycked folye* (l. 566). But David himself has been guilty of sin, having *mysused Bersabe, the wyfe of Vrye, and slayne hym in the fyelde* (l. 589 etc.). The Lord proposes to send a plague upon the people, but David implores him to spare the people and punish him. The Lord, relenting, makes David a promise that the prophet who was to redeem the people, should issue from his body, and that the prophet was to be God's own son. As a sign of the fulfilment of the promise, David was not to be permitted to complete the erection of the temple. David praises God for his past victories, thanks him for the covenant and his forgiveness, and sings an anthem in his praise.

Actus Sextus. The Lord enumerates the punishments accorded to Israel for their sins, but acknowledges to the prophet Esaias his love for his chosen people, and makes the sixth covenant with him. He promises that *a rodde shall shut fourth from the olde stocke of Iesse, and a bryght blossome from that rote wyll aryse, vpon whom alwayes the sprete of the lorde shall be* (l. 750 etc.). As a sign therof, *a mayde of Israel shall conceyue and beare that lorde Emanuel* (l. 755 etc.). Esaias praises the Lord, and exhorts Jerusalem to *take faythe by and bye* (l. 771).

Actus Septimus. Joannes Baptista recounts the evils which Israel has suffered for her sins, and exhorts the Lord to take compassion upon her. The Lord announces his in-

tention of winning man in the future *by wonderfull kyndenesse, to breake hys stubberne hart* (l. 830). He has sanctified Joannes to the work of announcing the coming of his Son. He commands him to reprove the people for their sins, promising him that he shall baptize Christ in the Jordan. The Holy Ghost descending in the shape of a dove, and resting upon his shoulder, was to be the proof that he was the Son of God. Joannes then delivers a sermon to the people, who apparently appear upon the stage at this point, though such an advent is not marked in the play.

Epilogue. Bale reappears, and impresses upon the audience the importance of the things they have heard, shows how blessed they are compared with their predecessors *vndre the cloude of darkenes* (l. 926), advocates the doctrine of *Justification by Faith*, and concludes with the expressive line:

More of thys matter conclude herafter we shall.

III. The Relation to Bale's other Plays.

The concluding line of the play evidently points to an intention on Bale's part to compose more plays on Biblical subjects, or rather — since the *matter* comes immediately after the advocation of the doctrine of *Justification by Faith* — plays for the purpose of popularizing the Reformation doctrines. An examination of the titles of Bale's plays[1] reveals the fact that he composed a complete cycle of plays — nine in all — upon the life of Christ. These are:

1. Vita D. Ioannis Baptistae.
2. De Christo duodenni.
3. De baptismo & tentatione.
4. De Lazaro resuscitato.
5. De consilio pontificum.
6. De Simone leproso.
7. De coena Domini & pedum lotione.
8. De passione Christi.
9. De sepultura & resurrectione.

[1] Bale himself gives a list of them in his Catalogue (Basileae 1557—1559, I, 704). This list is reproduced by Chambers, Mediaeval Stage II, 447, and by Schröer, Anglia V, 152. For a complete list of Bale's works, see Cooper, Athenae Cantabrigienses I, 227.

Since these plays have not come down to us — we do not know even if they were printed — we have no means of finding out whether to consider them the outcome of Bale's expressed intention or not.

Our play — called in the list "De magnis Dei promissionibus"[1] — although not referred to in any way in "John the Baptist", yet stands in the closest relation to it. Composed in the same year — possibly immediately after "God's Promises", for in the list of his plays he mentions this immediately after our play — it is shorter, has more unity, and lacks the long and somewhat tedious speeches of its predecessor. The seventh act of "God's Promises" might well have been the introduction to it — so similar is the treatment. John appears, as in the end of our play, preaching to the people, and announces the coming of Christ. Publicanus receives the counsel:[2]

> Seke God, your father, in sprete and veryte,
> But not in shaddowes, as doth the Pharysee,
> Whych by outwarde workes loketh to be iustifyed (p. 104).

The Turba Vulgaris, Publicanus, and Miles Armatus, rejoice at the glad tidings, repent, and are baptized, but the Pharisaeus and Sadducaeus refuse to believe John. Christ appears — thereby fulfilling the promises in our play —, and is baptized by John, in accordance with the seventh promise. The spirit descends in the form of a dove, thereby forming the sign accompanying the fulfillment of the promise. The Pharisee and the Sadducee who oppose the *newe lernynge* i. e. the Reformation, are, of course, the representatives of the Roman Catholic religion. The motive of the play is the same as that of "God's Promises", but it is not insisted upon until we come to the Epilogue, which is spoken by Bale himself. Here Bale counsels his audience:

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[1] Bale, in his list, always cites the first words of the play in Latin. In the above case these are: *Si emolumentum aliquod advenire*, translating *If profyght maye growe.* — [2] I quote from the reprint in the Harleian Miscellany I, 102 etc.

Heare neyther Frances, Benedyct, nor Bruno,
Albert nor Domynyck, for they new rules invent,
Beleue neyther Pope, nor prest of hys consent (p. 114);

But:

Folowe Christes Gospell, and therin fructyfye,
To the prayse of God, and hys Sonne Iesus glorye (p. 114).

The "Temptatyon" is a play of the simplest possible construction, and was probably "compyled" immediately after "John the Baptist" in 1538. Bale mentions the two plays together in his list, and in the prologue of the "Temptation" a reference is made to its predecessor:[1]

After hys baptyme, Christ was Gods sonne declared,
By the fathers voyce as ye before haue hearde (p. 128).

In his treatment of the subject he follows the New Testament account very closely. Satan seeks to persuade Christ that he has been deceived, and that he is not God's son. Christ, however, expresses his faith in "God's promyse" — reminding us of lines 121, 128, 509 etc. in our play, and especially of the seventh promise given to John the Baptyst. Christ further, in his temptation, tells Satan that the neglect of God's word caused Adam first to fall, and made his offspring miserable and mortal, and that God's word sustained Moses and fortified Helias; clearly proving that "God's Promises" had not been forgotten when Bale wrote the "Temptatyon". In its motive it again bears a likeness to "God's Promises" — we meet subtle attacks upon Rome throughout the play; e. g. Satan tempts Christ in the habit of a hermit, and after the failure of the temptation he betakes himself to the Vicar of Rome, saying:

Thy vycar at Rome, I thynke, wyll be my frynde.
He shall me worshypp and have the worlde to rewarde:
That thu here forsakest, he wyll most hyghlye regarde.
Gods worde wyll he treade vnderneth hys fote for euer,
And the hartes of men from the truth therof dysseuer (p. 147 etc.).

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[1] I quote from A. B. Grosart's reprint in the Miscellanies of the Fuller Worthies' Library I, 127 etc.

He also attacks the vows of celibacy of the priests, and advocates the dissemination of the Scriptures among the masses in the Epilogue:

> What enemyes are they, that from the people wyll hyde
> The scriptures of God, whych are the myghty weapon,
> That Christ left them here, their sowles from helle to saue (p. 152).

The other two extant plays, the "Thre Lawes" (see Schröer's Introduction to his reprint in Anglia V) and "King John" (reprinted by J. P. Collier for the Camden Society 1838) have nothing in common with "God's Promises" except the advocation of the Reformation.

IV. Influence upon Later Dramas.

As Brandl, Quellen des weltlichen Dramas LXIV has pointed out, Bale's influence upon one later writer at least is very strongly marked. R. Wever wrote, in the reign of Edward VI., a play called "Lusty Juventus", which from its Puritan hatred of the paraphernalia of Roman Catholic worship and ritual and its good instruction — it is didactic to a fault — belongs to the English Protestant drama, of which Bale was the founder. "Lusty Juventus" is, says Brandl LXIV, "ein Stück, dessen gute Hauptperson God's Merciful Promises deutlich der Baleschen Allegorie God's Promises nachgebildet ist, während die Verführer Hypocrisy und Sodomismus aus Bales 'Three Laws' stammen." A brief outline of the play (Hazlitt's Dodsley II, 41 etc.) will perhaps more clearly show the influence of our play upon it Good Counsel and Knowledge instruct Lusty Juventus in the faith, but after they have departed for a season the Devil enters, and determines to corrupt the youth through the agency of his servant Hypocrisy, who is the cause of the superstitious observances which had contaminated the Divine worship. Lusty Juventus is led astray even as Israel was led astray in "God's Promises". Good Counsel reenters, and by his instrumentality Lusty Juventus is led to see the error of his ways, and is brought to repentance. He falls into deep despair, and God's Merciful Promises promises him, through his repentance, mercy and

everlasting life. Again through its insistence upon the doctrine of Justification by Faith, this play links itself with "God's Promises". E. g. Good Counsel exhorting Lusty Juventus says:

> By sure faith and confidence in his bitter death and passion
> The only price of our health and salvation (p. 52).

And Knowledge further says:

> For faith in Christ's merits doth only justify,
> And make us righteous in God's sight (p. 56).

Although the character God's Promises reappears once more as God's Promise in the enterlude: "Like wil to like, quod the Deuel to the Colier" (reprinted in Hazlitt's Dodsley III), composed by Ulpian Fulwel, and printed in 1568, yet this does not appear to be in any way indebted to our play. Its connection with Lusty Juventus is, however, very evident; it is simply this play carried to its logical conclusion. Had Juventus persisted in his evil life, he would have met with the same fate as the drunkard Tosspot, the thief Cutpurse, or the loafer Roister, but he chose a virtuous life, and according to God's promise he is attended by Honour and Good Fame, and after his death eternal life was to be his reward. It would be interesting to continue the comparison, but since this play is not directly influenced by "God's Promises", it is outside our province.

A study of the three plays shows how greatly the taste of the times had altered. The didactic element, so strong in "God's Promises" and "Lusty Juventus", has really no place in "Like wil to like", for the virtuous abstractions do very little more than converse among themselves. The abstract character Lusty Juventus and the biblical characters in "God's Promises" yield their places to types of human beings such as Tom Tosspot, Tom Collier and the Cutpurses, whose conversation illustrates the life of the time. The absence of plot in "God's Promises", and the simplicity of that in "Lusty Juventus", give way to the complicated issues and humourous dialogue of "Like wil to like".

Another play of the period which bears a relation to "God's Promises", is L. Wager's "Life and Repentance of

Mary Magdalene", published in 1567. This belongs to the Protestant drama in tone and motive, being written to prove that *by faith only Marie was justified* (Brandl LXIV)[1].

V. The Motive.

Bale's primary motive in writing this play was undoubtedly didactic. The zealous reformer was, in his capacity of vicar of Thornden in Suffolk, not ignorant of, nor unconcerned about, the ignorance of the people, and wished, in order to inculcate the essential truths of the Scriptures, to familiarize the people with Gospel accounts. Thus, in the prologue to the play which he himself speaks, he informs his audience that they must not expect to have:

> tryfeling sport,
> In fantasyes fayned, nor soche lyke gaudysh gere,
> But the thynges that shall your inwarde stomake chere,
> To reioyce in God, for your iustyfycacyon,
> And alone in Christ, to hope for your saluacyon (l. 17—21).

He presents his matter skilfully, the theological argument being stated clearly and with definiteness, and being developed with strict precision.

Although Bale's primary motive was the popularizing of scriptural knowledge, in particular the knowledge concerning the relationship between God and man before the birth of Christ, yet in this, as in all his plays, he is the earnest advocate of the Reformation, for he presses upon his audience the claims of the Lutheran doctrine of the Justification by Faith. Although this doctrine is not insisted upon in the play itself, references to it are not absolutely lacking (e. g. lines 269 etc.; 534 etc.). In the epilogue we find the doctrine more especially insisted upon, and its connection with the play made clear:

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[1] For the influence of the "Three Laws" upon later plays see Brandl LXIV etc., and for the relation between "King John" and Kirchmayer's "Pammachius" see C. Herford, Literary Relations 135. Both Herford and Schröer (Anglia V, 236—7) treat of Lyndsay's "Satyre of the thrie Estaits" and its relation to Bale's dramas.

In the womans sede was Adam first iustyfyed;
So was faythfull Noah, so was iust Abraham;
The faythe in that sede in Moses fourth multyplyed;
Lyke wyse in Dauid, and Esaye, that after cam,
And in Iohan Baptyst, whych shewed the very lam.
Though they se a farre, yet all they had one iustyce,
One Masse (as they call it) and in Christ one sacryfyce.
. . . . . .
In hys onlye deathe was mannys lyfe alwayes restynge,
And not in wyll workes, nor yet in mennys deseruynge.
The lyght of our faythe maketh thys thynge euydent,
And not the practyse of other experiment. (l. 932—45).

Coupled with the advocacy of this doctrine we have the incidental denial of free will:

Where is now fre wyll, whom the hypocrytes comment,
Wherby they report they maye at their owne pleasure
Do good of themselues, though grace and fayth be absent,
And haue good intentes, their madnesse with to measure?
The wyll of the fleshe is proued here small treasure,
And so is mannys wyll, for the grace of God doth all (l. 946—51).

The advocacy of the reformation doctrine[1] in this play is in pleasing contrast to the attacks upon the Papistes in the "Three Laws" and "King John" and the immoderate abuse of them in his prose works.

Bale's object being to teach the truths of the Scriptures to the people, he naturally presented his material to them in the most acceptable form. For this purpose he resuscitated the Mystery, and made it the vehicle for the message he had to communicate. His efforts were attended with success, for he won Cromwell's favour *ob editas comedias* (Chambers, Med. Stage II, 220), but we have no sure proofs that his plays were acted before his flight, on Cromwell's fall, to the Continent. Gairdner and Brodie, Letters and Papers of the Reign of Henry VIII. Vol. XIV, 2, p. 337 mention that Cromwell's accounts show payments on September 8, 1538 to "Balle and his fellows

[1] The advocacy of the Reformation doctrines was a direct contraversion of the law passed in 1533, which prohibited the playing of interludes concerning the doctrines, and matters then in dispute.

at St. Stephen's beside Canterbury, for playing before my Lord" and on January 31, 1538 to "Bale and his fellows for playing before my Lord" (p. 339). This "Balle" or "Bale" is taken by Chambers II, 446 to be our author, and he is possibly correct in his surmise. That our play was acted, we know from Bale's "Vocayon to the Bishoprick of Ossorie" [1]. In this work he says on the date of the proclamation of Mary: "The yong mene, in the forenone, played a tragedye of 'God's Promyses' in the olde lawe, at the Market crosse, with organe, plainges, and songes very aptely. In the afternone agayne they played a commedie of Sanct Johan Baptiste's Preachinges, of Christe's baptisynge, and of his temptacion in the wildernesse; to the small contentacion of the prestes and othor papistes there" (p. 450).

VI. The Character of the Play.

Although Bale calls his play a "tragedye or enterlude", these terms afford no indication of its real character; for while characterizing "God's Promises" as a tragedy, he names his "Temptation" and "John the Baptist" comedies. The treatment of the three plays is the same, and if he used the terms "comedy" and "tragedy" in the classical sense, he should name our play a comedy, for the ending must certainly be regarded as prosperous. John the Baptist appears, and announces the coming of the Saviour — the fulfilment of the eager expectation of ages. Neither are the terms used in the modern meaning. Although Bale was not the first to apply them to the drama, yet he was the first to popularize them, although, as has been pointed out, he makes no accurate distinction between them. An "interlude" is, according to the Oxford Dict. V, 403, "in ordinary 17—18th c. use a stage-play esp. of a popular nature". The modern use of the term restricts its application to farces of the type affected by Heywood.

Even as early as the beginning of the 14th century we find a dramatic version of the popular mediaeval tale of Dame

[1] Reprinted in Harleian Miscellany VI, 437 etc.

Siriz, which bears the title "Interludium de Clerico et Puella" (Chambers I, 86), and in the same century in "Gawain and the Green Knight" we find (Oxf. Dict. V, 403):

> Wel bycommes such craft upon cristmasse,
> Laykyng of enterludez, to laze and to syng.

In the 15th century "interlude" seems to have displaced the older terms "miracle" and "ludus", as a designation for plays in general. Chambers mentions that the generosity of Henry the Sixth at the Christmas of 1427 is called forth equally by the "entreludes of the jeweis de Abyndon and the jeuues et entreludes of Jakke Travail et ses compaignons." Further, "by 1464, players in their entreludes" were sufficiently recognized to be included with minstrels in the exceptions to the Act of Apparel (II, 186). In 1494 Henry the Seventh had four "lusores regis, alias, in lingua Anglicana, les pleyars of the Kyngs enterluds" (Chambers II, 187). Thus we see that "interlude" was the generic name for play, even at the end of the 15th century, and this was the usual name up to the last half of the 16th century (Chambers II, Bk. IV). Bale and his contemporaries, Heywood, Skelton, Udall, Rastell etc. all named their plays "interludes", although their plays were vastly different in character.

Another term then is necessary to characterize our play. "Mysteries", says Ward, Engl. Dramatic Lit., 2nd edition I, 41, "deal with Gospel events only, their object being primarily to set forth, by illustrating the prophetic history of the Old Testament, and more particularly the fulfilling history of the New, the central mystery of the Redemption of the world, as accomplished by the Nativity, the Passion, and the Resurrection. Miracle plays, on the other hand, are more especially concerned with incidents derived from the legends of the Saints of the Church."

According to this distinction our play must be classed as a "mystery", although, as is well known, this word was not employed in England.

VII. The Metre.

A. The Measure.

Considerable doubt seems to rest upon the measure of our play. Schröer, Anglia V, 259 says: "Ich fasse die verse in der ‚Comedy concernynge thre lawes' als langzeilen auf, die auf die alliterierende alte langzeile zurückgehen, and zwar auf eine achttaktige". And on p. 262: "Die metrik in den andern erhaltenen dramen Bales ist dieselbe wie die hier geschilderte." Saintsbury, English Prosody p. 341 is of the opinion that "in God's Purposes[1] Bale returns to the longer and, in its irregularity, more regular measure, which he had used in King Johan" i. e. the twelve syllable line (p. 336). Brandl, Quell. d. weltl. dramas LX, who regards the normal line in the play Respublica as a line of five feet, "allerdings nicht mit dem regelmässigen Rhythmus Chaucers, sondern lose gebaut, wie schon oft in erzählenden Dichtungen des spät XV. Jahrhunderts und dann in 'Nature' und bei Heywood", further adds: "Solch ausschließlicher Gebrauch des (losen) Fünffüsslers ist in früheren Stücken selten zu erweisen; ich kenne ihn nur aus Bales 'God's Promises' and 'John Baptistes' (nicht in 'Temptation' oder 'Three Laws', doch später wieder in 'King John'). Der Rhythmus, in dem sich früher nur die feierlichen Personen mit Vorliebe bewegten, wurde, wie es scheint von Bale, auf alle übertragen."

A study of the measure of our play shows indeed that its normal line consists of five beats, and that the rhythm is iambic. Yet, of purely normal lines there are very few in our play.

a. The normal line:

I háve been móvẹd to stríke man dýverselýe (179).
I wýll; blessẹd lórde, with mý whole hárt and mýnde (263).
That I am móvẹd with plágẹs hym tó confóunde (417).
The prómysẹd lýght to yów appróchẹth fást (885).

b. With elision:

Thẹ abúse and fáll, through hýs first óversýght (25).
Alás I ạm fráyle, my whóle kynde ýs but slýme (77).

[1] He means, of course, "Promises".

And feáre to ọffénde my góodnesse dáye and hóure (251).
For whóm thu hạst shéwẹd soche tókens évydént (440).
Be ịt fárre from thé, soch rýgoure tọ úndertáke (342).
Thu ạppóyntedẹst mé, their pássage tó diréct (456).

c. With "Verschleifung" or slurring:

No lésse I ⁀suppóse than twénty cán it háve (365).
And ín⁀it rejoýce, with hárt melódyóuse (415).
Nev⁀er wýll I spáre the cúrsẹd inýquyté (494).
The pásse ov⁀er lámbe wyll bé a tóken iúst (514).
I hópe thu⁀wylt nót dysdayne to hélpe them stýll (475).

d. With inversion in the beginning of the line:

Whých from Christes bírthe shall tó hys déathe conclúde (34).
Yéa, the sure hélthe and ráyse of áll mankýnde (406).
Véxẹd her I háve with báttayles ánd decáyes (544).

e. With an extra syllable in the beginning of the line:

But the thýnges that sháll your ínwarde stómak[e chére] (19).
And the ráyse agáyne through Góds hygh gráce & mýght (26).
He must nédes but fáll, do hé the bést he cán (94).
In my fáythe I trúst, shall só estáblyshẹd bé (130).
At thy pléasure lórde, all thýnges myght éver bé (136).
He shall háve therfóre, lyke ás he háth deserved (217).
Though I drówne the wórlde, yet wýll I sáve the lýves (242).

f. With one or two extra syllables in the middle of the line. The great majority of lines belong to this class:

And hére for a týme. Of móch more cóngruénce (3).
By knówledge of thýnges, which áre but tránsytorýe (2).
They cóme that theróf wyll shéwe the cértytúde (35).
Withóut whose knówledge no mán to the trúth c[an fáll] (6).
The fáther, the sónne, and álso the hólye Ghóst (9).

g. With an extra syllable both in the beginning and in the middle of the line.

And hys lýfe to mén is an hýgh perséveraúnce (52).
Thu shalt dýe for ít, with áll thy pósteryté (99).
Thu shalt dýe (I sáye) withoút anye rémedýe (105).
Not unlýke to thé, to spéake my wórdes unto thém (511).

h. There are a certain number of lines, about 6%, which one is inclined at first to consider as lines of six beats. However in every case, these lines may be scanned as lines of five beats, with one or more extra syllables:

Ín the begýnnynge, befóre the héavens were creáte (36).
Of Chríst lyke as Jóhan in hýs first cháptre wrýght (23).
Of the hýgh Gódhed, to mé the fáther coequáll (39).
Then thú art blámelesse, and the fáulte thu láyest to mé (85).
Thýs ys my cóvenaunt, to thé and áll thy ofsprýnge (114).
Swete lórde the prómyse, that thysélf here háth made mé (128).
So thýnke the óther, though it bé an hýdden thýnge (143).
And mý recóver. Therfór of a cóngruénce (170).

B. The Cesura.

Bale marks the position of the cesura by a comma. If however a full stop, a bracket, or a note of interrogation occurs at the place of the cesura, no comma is used. In lines 54, 66, 261, 402, 403, 430, 452, 570, 619, 798, 945 and 947 the comma is wanting. In lines 67 and 330 it has been misplaced.

As a general rule the cesura occurs after the second beat. When this is not the case, it is a feminine cesura of the epic variety (klingende epische Cäsur), e. g. 6, 8, 10, 11, 13, 16.

C. The Stanza Form.

Generally speaking, the longer speeches are in the Rhyme Royal stanza. These stanzas are linked together usually by rhyme — the first line of a stanza rhyming with the last line of the preceding stanza. This linking together of the stanzas is not uniformly carried out, being in the beginning of the play more pronounced than in the end. Stanzas which are linked together, are those contained in lines 1—35, 36—77, 144—78, 179—212, 219 - 39 etc. The stanzas contained in lines 416—36 are not linked, while 437—50 are; similarly the first stanza of the epilogue is not linked to the other stanzas, while these are connected with one another.

The shorter speeches are usually in rhyming couplets, though Bale follows no hard and fast rule. The longer are in some cases in couplets 504—16, 689—749 etc.; or we may have a mixture of couplets and stanzas, e. g. 265—92. Triplets occur in lines 111—3, 325—7, 334—6, 390—2, 569—71, 599—601.

D. The Rhyme.

For a full treatment of the rhyme in Bale's works see Otto Moser, Untersuchungen über die Sprache John Bales (Berlin, Diss. 1902) 6—10. Moser distinguishes three different kinds of rhyme: Accented rhyme, unaccented rhyme, and accented-unaccented rhyme. In addition to the examples given by Moser we may cite: 'Gleichreim': *them* : *them* 361—2, 510—11; accented-unaccented rhyme: *beynge* : *workynge* : *thynge* 44 etc., *workynge* : *thynge* 142—3, *thynge* : *euerlastynge* 638—9.

VIII. The Language.

For a full consideration of this subject see Moser's above-mentioned treatise. The following supplementary examples may be given:

1. O.E. *a* is long in *have* : *save* 365—6, 612—13. Cp. Moser 13.

2. The *a* was still uninfluenced by the preceding *w* in: *water* : *matter* 312—13; *want* : *plant* 652—3. Cp. Moser 17.

3. O.E. *æ* > *i* in *togydre* : *consydre* 298—9; *hyder* : *spyder* 300—2. Cp. Moser 14.

4. O.E. *ie* in *giefan* appears as *e* in *geve* : *beleve* 888—9. Cp. Moser 17. Also outside the rhyme in our play, in contradistinction to the "Three Laws" and "King John" (cp. Moser 18), *e* is the only form. It occurs in lines 161, 236, 266, 291, 380, 413 etc.

5. O.E. *eo* + *r* in closed syllables > *a* : *harte* : *aparte* 209—210, 673—4; *hart* : *part* 551—2; *smart* : *coart* 553—5; *hart* : *smart* : *apart* 828—31; *hart* : *depart* 914—5. Cp. Moser 18.

Cases like *swerved* : *underserved* 158—60, *swerved* : *deserved* 217—18 prove nothing to the contrary. Cp. Moser 19.

6. As to the rhyme $\bar{\imath} : \bar{e}$ there is only one example in our play: *fyelde* : *defyelde* 590—1. Cp. Moser 14.

7. O.E. *mycel* in non-rhyming words occurs as *moch*(*e*) 189, 363, 368, 372, 602 etc. In the "Three Laws" and "King John" the usual form is *much*(*e*). Cp. Moser 22. Similarly O.E. *swylc* occurs as *soch*(*e*) 88, 301, 346 etc.

IX. The Title.

The drama is generally cited as "God's Promises", and I, therefore, have preserved this title. The full title, however, as it stands on the upper part of the title-page, runs as follows: *A Tragedye or enterlude | manyfestyng the chefe promyses of God | vnto man by all ages in the olde lawe, from the fall of | Adam to the incarnacyon of the lorde Iesus | Christ. Compyled by Iohan Bale. Anno | Domini M.D.XXXVIII*[1].

This title is, therefore, the same as in the colophon.

X. The Present Edition.

The present is a reprint of the copy in the British Museum, referred to above. Evident misprints in the text have been corrected, but, in every case, a note has been made at the bottom of the page. The punctuation has only been altered where absolutely necessary to avoid confusion. In the old copy it is in some cases very difficult or impossible to distinguish the commas from the full stops, owing to the roughness of the type.

In the above-mentioned twelve cases where the comma marking the cesura has been forgotten (cp. p. XVIII), it has been introduced; and in the two cases where it has been misplaced (cp. ibid.), it has been put in the right place.

In the restoration of the mutilated lines Hazlitt's example has been followed except in lines 44, 48, 49, 482. The spelling has, however, been altered, and made consonant with that of the text.

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[1] Of the lower half of the title-page only *rde* is left, with a part of a letter (which may have been an *o*) before it, and another part of a letter below.

[Prologus.]

Baleus prolocutor.

If profyght maye growe, most Christen audyence,
By knowlege of thynges, whych are but transytorye,
And here for a tyme. Of moch more congruence
Aduauntage myght sprynge, by the serche [of] c[au]ses heauenlye,
As those matters are, that the Gospell specyfye.
Without whose knowledge, no man to the truthe c[an fall,]
Nor euer atteyne, to the lyfe perpetuall.

For he that knoweth not, the lyuynge God eternall,
The father, the sonne, and also the holye Ghost,
And what Christ suffered, for redempcyon of vs all,
What he commaunded, and taught in euery coost,
And what he forbode. That man must nedes be lost,
And cleane secluded, from the faythfull chosen sorte
In the heauens aboue, to hys most hygh dysconfort.

Yow therfor (good fryndes) I louyngel[ye exhort]
To waye soche matters, as wyll be vttered he[re.]
Of whome ye maye loke, to haue no tryfelin[g sport,]
In fantasyes fayned, nor soche lyke gaudysh ge[re,]
But the thynges that shall, your inwarde stomak[e chere,]
To reioyce in God, for your iustyfycacyon,
And alone in Christ, to hope for your saluacyon.

Yea, first ye shall haue, the eternall generacyon,
Of Christ, lyke as Johan, in hys first chaptre wryght,
And consequentlye, of man the first creacyon,

14. abone.

The abuse and fall, through hys first ouersyght
And the rayse agayne, through Gods hygh grace & myght
By promyses first, whych shall be declared all,
Then by hys owne sonne, the worker pryncypall.

After that Adam, bywayleth here hys fall,
God wyll shewe mercye, to euery generacyon,
And to hys kyngedome, of hys great goodnesse call,
Hys elected spouse, or faythfull congregacyon,
As here shall apere, by open protestacyon,
Whych from Christes birthe, shall to hys deathe conclude.
They come that therof, wyll shewe the certytude.

[Actus primus.]

Pater cœlestis.

In the begynnynge, before the heauens were create,
In me and of me, was my sonne sēmpyternall,
With the holy Ghost, in one degre or estate,
Of the hygh Godhed, to me the father coequall.
And thys my sonne was, with me one God essencyall,
[Wi]thout separacyon, at any tyme from me.
[True] God he is, of equall dignyte.

[Se]ns the begynnynge, my sonne hath euer be,
[With m]e hys father, in one essencyall beynge.
[All thynges we]re create, by hym in yche degre,
[In heauen] & earthe, and haue their dyuerse workynge.
[Without hys] power, was neuer made anye thynge
[Of what w]as wrought. But through hys ordynaunce,
[Yche will h]aue hys strength, and whole contynuaunce.

In hym is the lyfe, and the iust recoueraunce,
[F]or Adam and hys, whych nought but deathe deserued.

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44. *of the letter preceding the* e *in* me *the last stroke is left, which may have belonged to an* m. — 47. thyuge. — 51. *of the letter before* or *in* For *only a small remnant is left, which may have belonged to an* F.

And thys lyfe to men, is an hygh perseueraunce,
Or a lyght of faythe, wherby they shall be saued.
And thys lyght shall shyne, amonge the people darkened,
With vnfaythfulnesse. Yet shall they not with hym take,
But of wyllfull hart, hys lyberall grace forsake.

Whych wyll compell me, agaynst man for to make,
In my dyspleasure. And sende plages of coreccyon,
Most greuouse and sharpe, hys wanton lustes to slake,
By water and fyre, by syckenesse and infeccyon,
Of pestylent sores, molestynge hys compleccyon
By troublouse warre, by derthe and peynefull scarsenesse.
And after thys lyfe, by an extreme heauynesse.

I wyll first begynne, with Adam for hys lewdenesse,
Whych for an apple, neglected my commaundement,
He shall contynue, in laboure for hys rashenesse,
Hys onlye sweate, shall prouyde hys food and rayment.
Yea, yet must he haue, a greatter ponnyshment.
Most terryble deathe, shall brynge hym to hys ende,
To teache hym how he, hys lorde God shall offende.

Hic præceps in terram cadit Adamus, ac post quartum uersum denuo resurgit.

Adam primus homo.

Mercyfull father, thy pytiefull grace extende,
To me carefull wretche, whych haue the sore abused,
Thy precept breakynge. O lorde, I mynde to amende,
If thy great goodnesse, wolde now haue me excused,
Most heauenlye maker, lete me not be refused,
Nor cast from thy syght, for one pore synnefull cry[me.]
Alas I am frayle, my whole kynde ys but slyme.

Pater cœlestis.

I wott it is so, yet art thu no lesse faultye,

54. *no comma after* shyne. — 66. *no comma after* contynue. — 67. *no comma after* sweate, *but one after* shall. — 70. *a full stop after* God. — 72. me *instead of* the.

Than thu haddyst bene made, of matter moch more worthye.
I gaue the reason, and wytte to vnderstande,
The good from the euyll. And not to take on hande,
Of a braynelesse mynde, the thynge whych I forbad the.

Adam primus homo.

Soch heauye fortune, hath chefelye chaunced me,
For that I was left, to myne owne lyberte.

Pater cœlestis.

Then thu art blamelesse, and the faulte thu layest to me?

Adam primus homo.

Naye, all I ascribe, to my owne imbecyllyte.
No faulte in the lorde, but in my infirmyte,
And want of respect, in soche gyftes as thu gauest me.

Pater cœlestis.

For that I put the, at thyne owne lyberte,
Thu oughtest my goodnesse, to haue in more regarde.

Adam primus homo.

Auoyde it I cannot, thu layest it to me so harde.

Lorde now I perceyue, what power is in man,
And strength of hymselfe, whan thy swete grace is absent.
He must nedes but fall, do he the best he can,
And daunger hymselfe, as apereth euydent.
For I synned not, so longe as thu wert present.
But whan thu wert gone, I fell to synne by and by,
And the dyspleased. Good lorde I axe the mercy.

Pater cœlestis.

Thu shalt dye for it, with all thy posteryte.

Adam primus homo.

[For o]ne faulte good lorde, auenge not thy self on me.
[Who a]m but a worme, or a fleshelye vanyte.

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98. *a comma after* mercy. — 101. *before* m *in* am *a remnant of a letter.*

Pater cœlestis.

I saye thu shalt dye, with thy whole posteryte.

Adam primus homo.

Yet mercy swete lorde, yf anye mercy maye be.

Pater cœlestis.

I am immutable, I maye change no decre.
Thu shalt dye (I saye) without anye remedye.

Adam primus homo.

Yet gracyouse father, extende to me thy mercye,
And throwe not awaye, the worke whych thu hast create,
To thyne owne Image. But auert from me thy hate.

Pater cœlestis.

But art thu sorye, from bottom of thy hart?

Adam primus homo.

Thy dyspleasure is, to me most heauye smart.

Pater cœlestis[1].

Than wyll I tell the, what thu shalt stycke vnto,
Lyfe to recouer, and my good fauer also.

Adam primus homo.

Tell it me swete lorde, that I maye therafter go.

Pater cœlestis.

Thys ys my couenaunt, to the and all thy ofsprynge.
For that thu hast bene, deceyued by the serpent,
I wyll put hatred, betwixt hym for hys doynge,
And the woman kynde. They shall herafter dyssent,
Hys sede with her sede, shall neuer haue agrement,
Her sede shall presse downe, hys heade vnto the grounde,
Slee hys suggestyons, and hys whole power confounde.

[1] coelestit. — 115. serpeut.

Cleaue to thys promyse, with all thy inwarde powre,
Fyrmelye enclose it, in thy remembraunce fast.
Folde it in thy faythe, with full hope daye and houre,
And thy saluacyon, it wyll be at the last.
That sede shall clere the, of all thy wyckednesse past,
And procure thy peace, with most hygh grace in my syght,
Se thu trust to it, and holde not the matter lyght.

Adam primus homo.

Swete lorde the promyse, that thyself here hath made me,
Of thy mere goodnesse, and not of my deseruynge,
In my faythe I trust, shall so establyshed be,
By helpe of thy grace, that it shall be remaynynge,
So longe as I shall, haue here contynuynge.
And shewe it I wyll, to my posteryte,
That they in lyke case, haue therby felycyte.

Pater cœlestis.

For a closynge up, take yet one sentence with the.

Adam primus homo.

At thy pleasure lorde, all thynges myght euer be.

Pater cœlestis.

For that my promyse, maye haue the deper effect,
In the faythe of the, and all thy generacyon,
Take thys sygne with it, as a seale, therto connect.
Crepe shall the Serpent, for hys abhomynacyon.
The woman shall sorowe, in paynefull propagacyon.
Like as thu shalt fynde, thys true in outwarde workynge,
So thynke the other, though it be an hydden thynge.

Adam primus homo.

Incessaunt praysinge, to the most heauenlye lorde,
For thys thy socoure, and vndeserued kyndenesse.
Thu byndest me in hart, thy gracyouse gyftes to recorde,
And to beare in mynde, now after my heauynesse,
The brute of thy name, with inwarde ioye and gladnesse.

138. *a full stop after* generacyon. — 146. gyftes.

Thu dysdaynest not, as wele apereth thys daye,
To fatche to thy folde, thy first shepe goynge a straye.

Most myghtye maker, thu castest not yet awaye,
Thy synnefull seruaunt, whych hath done most offence.
It is not thy mynde, for euer I shuld decaye,
But thu reseruest me, of thy benyuolence,
And hast prouyded, for me a recompence,
By thy appoyntment, like as I have receyued,
It, thy stronge promyse, here openlye pronounced.

Thys goodnesse dere lorde, of me is vndeserued,
I so declynynge, from thy first instytucyon,
At so lyght mocyons. To one that thus hath swerued
What a lorde art thu, to geue soche retrybucyon?
I damnable wretche, deserued execucyon,
Of terryble deathe, without all remedye
And to be put out, of all good memorye.

I am enforced, to reioyce here inwardelye,
An ympe though I be, of helle, deathe, and dampnacyon,
Through my owne workynge. For I consydre thy mercye,
And pytiefull mynde, for my whole generacyon.
It is thu swete lorde, that workest my saluacyon,
And my recouer. Therfor of a congruence,
From hens thu must haue, my hart and obedyence,

Though I be mortall, by reason of my offence
And shall dye the deathe, like as God hath appoynted,
Of thys am I sure, through hys hygh influence,
At a serten daye, agayne to be reuyued.
From grounde of my hart, thys shall not be remoued.
I haue it in faythe, and therfor I wyll synge,
Thys Antheme to hym, that my saluacyon shall brynge.

Tunc sonora uoce, provolutis genibus Antiphonam incipit, O Sapientia, Quam prosequetur chorus cum organis, eo interim exeunte. Vel sub eodem tono poterit sic Anglice cantari.

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152. feruaunt — 157. opeulye. — 167. *a full stop after* mercye.

O eternal Sapyence, that procedest from the mouthe of the[1] hyghest, reachynge fourth with a great power from the begynnynge to the ende, with heauenlye swetnesse dysposynge all creatures, come now and enstruct vs the true waye of thy godlye prudence.

Finit Actus primus.

Actus secundus.

Pater cœlestis.

I haue been moued, to stryke man dyuerselye,
Sens I lefte Adam, in thys same earthly mansyon.
For whye he hath done, to me dyspleasures manye,
And wyll not amende, hys lyfe in anye condycyon.
No respect hath he, to my worde nor monycyon.
But doth what hym lust, without dyscrete aduysement,
And wyll in no wyse, take myne aduertysement.

Cain hath slayne Abel, hys brother an innocent,
Whose bloude from the earthe, doth call to me for vengeaunce,
My children with mennis, so carnallye consent,
That their vayne workynge, is vnto me moche greuaunce.
Mankynde is but fleshe, in hys whole dallyaunce.
All vyce encreaseth, in hym contynuallye,
Nothynge he regardeth, to walke vnto my glorye.

My hart abhorreth, hys wylfull myserye,
Hys cankred malyce, hys cursed couetousenesse,
Hys lustes lecherouse, hys vengeable tyrannye.
Unmercyfull mourther, and other vngodlynesse.
I wyll destroye hym, for hys outragyousnesse
And not hym onlye, but all that on earthe do stere,
For it repenteth me, that euer I made them here.

Iustus Noah.

Most gentyll maker, with hys fraylenesse sumwhat beare
Man is thy creature, thyselfe can not saye naye.

[1] *the* e *is torn away.*

Though thu ponnysh hym, to put hym sumwhat in feare,
Hys faulte to knowledge, yet seke not hys decaye.
Thu mayest reclayme hym, though he goeth now astraye,
And brynge hym agayne, of thy abundaunt grace,
To the folde of faythe, he acknowlegynge hys trespace.

Pater cœlestis.

Thu knowest I haue geuen, to hym conuenyent space,
With laufull warnynges, yet he amendeth in no place.
The naturall lawe, whych I wrote in hys harte,
He hath outraced, all goodnesse puttynge a parte.
Of helthe the couenaunt, whych I to Adam made,
He regardeth not, but walketh a damnable trade.

Iustus Noah.

All thys is true lorde, I can not thy wordes reproue,
Lete hys weakenesse yet, thy mercyfull goodnesse moue.

Pater cœlestis.

No weakenesse is it, but wylfull workynge all,
That reigneth in man, through mynde dyabolycall.
He shall haue therfor, lyke as he hath deserued.

Iustus Noah.

Lose hym not yet lorde, though he hath depelye swerued.

I knowe thy mercye, is farre aboue hys rudenesse,
Beynge infynyte, as all other thynges are in the.
Hys folye therfor, now pardone of thy goodnesse,
And measure it not, beyonde thy godlye pytie.
Esteme not hys faulte, farder than helpe maye be,
But graunt hym thy grace, as he offendeth so depelye,
The to remembre, and abhorre hys myserye.

Of all goodnesse lorde, remembre thy great mercye,
To Adam and Eue, breakynge thy first commaundement.
Them thu releuedest, with thy swete promyse heauenlye,
Synnefull though they were, and their lyues neglygent.
I knowe that mercye, with the is permanent,

212. *a comma after* trade. — 218. *a comma after* swerued. — 225. abhorrre.

And wyll be euer, so longe as the worlde endure,
Than close not thy hande, from man whych is thy creature.

Beynge thy subiect, he is vndreneth thy cure,
Correct hym thu mayest, and so brynge hym to grace.
All lyeth in thy handes, to leaue or to allure,
Bytter deathe to geue, or graunte most suffren solace.
Vtterlye from man, auerte not then thy face,
But lete hym sauer, thy swete benyuolence,
Sumwhat though he fele, thy hande for hys offence.

Pater cœlestis.

My true seruaunt Noah, thy ryghtousnesse doth moue me,
Sumwhat to reserue, for mannys posteryte.
Though I drowne the worlde, yet wyll I saue the lyues,
Of the and thy wyfe, thy III. sonnes and their wyues,
And of yche kynde two, to maynteyne yow herafter.

Iustus Noah.

Blessed be thy name, most myghtye mercyfull maker.
With the to dyspute, it were vnconuenyent.

Pater cœlestis.

Whye doest thu saye so? Be bolde to speke thy intent.

Iustus Noah.

Shall the other dye, without anye remedye?

Pater cœlestis.

I wyll drowne them all, for their wylfull wycked folye.
That man herafter, therby maye knowe my powre,
And feare to offende, my goodnesse daye and houre.

Iustus Noah.

As thy pleasure is, so myght it alwayes be.
For my helthe thu art, and sowles felycyte.

Pater cœlestis.

After that thys floude, haue had hys ragynge passage,
Thys shall be to the, my couenaunt euerlastynge.

The sees and waters, so farre neuermore shall rage,
As all fleshe to drowne, I wyll so tempre their workynge.
Thys sygne wyll I adde, also to confirme the thynge.
In the cloudes aboue, as a seale or token clere,
For sauegarde of man, my raynebowe shall apere.

Take thu thys couenaunt, for an ernest confirmacyon,
Of my former promyse, to Adams generacyon.

Iustus Noah.

I wyll blessed lorde, with my whole hart and mynde.

Pater cœlestis.

Farewele than iust Noah, here leaue I the behynde.

Iustus Noah.

Most myghtye maker, ere I from hens depart,
I must geue the prayse, from the bottom of my hart.

Whom maye we thanke lorde, for our helthe & saluacyon
But thy great mercye, and goodnesse vndeserued?
Thy promyse in faythe, is our iustyfycacyon,
As it was Adams, whan hys hart therin rested,
And as it was theirs, whych therin also trusted.
Thys faythe was grounded, in Adams memorye,
And clerelye declared, in Abels innocencye.

Faythe in that promyse, Olde Adam ded iustyfye,
In that promyse faythe, made Eua to prophecye.
Faythe in that promyse, proued Abel innocent,
In that promyse faythe, made Seth full obedyent.
That faythe taught Enos, on Gods name first to call,
And made Mathusalah, the oldest man of all.
That fayth brought Enoch, to so hygh exercyse,
That God toke hym vp, with hym into paradyse,
Of that faythe the want, made Cain to hate the good,
And all hys ofsprynge, to peryshe in the flood.

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257. theit. — 261. *no comma after* couenaunt. — 267. *a note of interrogation after* saluacyon. — 268. *a comma after* vndeserued.

Faythe in that promyse, preserued both me and myne,
So wyll it all them, whych folowe the same lyne.

Not onlye thys gyfte, thu hast geuen me swete lorde,
But with it also, thyne euerlastynge couenaunt,
Of truse for euer, thy raynebowe bearynge recorde.
Neuermore to drowne, the worlde by floude inconstaunt,
Makynge the waters, more peaceable and plesaunt.
Alac I can not, to the geue prayse condygne,
Yet wyll I synge here, with harte meke and benygne.

Magna tunc uoce Antiphonam incipit, O oriens splendor, &c, in genua cadens, Quam chorus prosequetur[1] cum organis, ut supra. Vel Anglice sub eodem tono.

O most orient clerenesse, and lyght shynynge of the sempiternall bryghtnesse. O clere sunne of iustyce and heauenlye ryghtousnesse, come hyther and illumyne the prisoner, syttynge now in the darke prison and shaddowe of eternall deathe.

Finit actus secundus.

Incipit actus tertius.

Pater cœlestis.

Myne hygh dyspleasure, must nedes returne to man,
Consyderynge the synne, that he doth daye by daye:
For neyther kyndenesse, nor extreme handelynge can,
Make hym to knowe me, by anye faythful waye.
But styll in myschefe, he walketh to hys decaye.
If he do not sone, hys wyckednesse consydre,
He is lyke doubtlesse, to perysh all togydre.

In my syght he is, more venym than the spyder
Through soch abuses, as he hath exercysed,
From the tyme of Noah, to thys same season hyder.
An vncomelye acte, without shame Cham commysed,
Whan he of hys father, the secrete partes reueled.
In lyke case Nemrod, agaynst me wrought abusyon
As he raysed vp, the castell of confusyon.

[1] prosequetnr. — 306. *a comma after* confusyon.

Ninus hath also, and all by the deuyls illusyon,
Through ymage makynge, vp raysed Idolatrye,
Me to dyshonoure. And now in the conclusyon
The vyle Sodomytes, lyue so vnnaturallye
That their synne vengeaunce, axeth contynuallye:
For my couenauntes sake, I wyll not drowne with water.
Yet shall I vysyte, their synnes with other matter.

Abraham fidelis.

Yet mercyfull lorde, thy gracyousnesse remembre,
To Adam and Noah, both in thy worde and promes.
And lose not the sowles, of men in so great nombre,
But saue thyne owne worke, of thy most dyscrete goodnes.
I wote thy mercyes, are plentyfull and endles.
Neuer can they dye, nor fayle, thy self endurynge,
Thys hath faythe fixed, fast in my vnderstandynge.

Pater cœlestis.

Abraham my seruaunt, for thy most faythfull meanynge,
Both thu and thy stocke, shall haue my plentouse blessynge,
Where the vnfaythfull, vndre my curse euermore,
For their vayne workynge, shall rewe their wyckednesse sore.

Abraham fidelis.

Tell me blessed lorde, where wyll thy great malyce lyght,
My hope is, all fleshe, shall not perysh in thy syght?

Pater cœlestis.

No trulye Abraham, thu chauncest vpon the ryght.
The thynge I shall do, I wyll not hyde from the,
Whome I haue blessyd, for thy true fydelyte.
For I knowe thu wylt cause, both thy chyldren & seruauntes,
In my wayes to walke, and trust vnto my couenauntes,
That I maye perfourme, with the my ernest promes.

Abraham fidelis.

All that wyll I do, by assystence of thy goodnes.

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311. vengeaunte. — 330. *no comma after* cause, *but one after* wylt. — 333. goodnes.

Pater cœlestis.

From Sodom and Gomor, the abhomynacyons call,
For my great vengeaunce, whych wyll vpon them fall.
Wylde fyre and brymstone, shall lyght vpon them all.

Abraham fidelis.

Pytiefull maker, though they haue kyndled thy furye,
Cast not awaye yet, the iust sort with the vngodlye.
Parauenture there maye, be fiftye ryghteouse persones,
Within those cyties, wylt thu lose them all at ones?
And not spare the place, for those fyftye ryghteouse sake?
Be it farre from the, soch rygoure to vndertake.
I hope there is not, in the so cruell hardenesse,
As to cast awaye, the iust men with the rechelesse,
And so to destroye, the good with the vngodlye.
In the iudge of all, be neuer soche a furye.

Pater cœlestis.

At Sodom if I, maye fynde iust persones fiftye,
The place wyll I spare, for their sakes verelye.

Abraham fidelis.

I take vpon me, to speake here in thy presence,
More than become me, lorde pardon my neglygence.
I am but ashes, and were lothe the to offende.

Pater cœlestis.

Saye fourth good Abraham, for yll dost thu non intende.

Abraham fidelis.

Happlye there maye be, fyue lesse in the same nombre.
For their sakes I trust, thu wylt not the rest accombre?

Pater cœlestis.

If I amonge them, myght fynde but fyue and fortye,
Them wolde I not lose, for that iust cumpanye.

Abraham fidelis.

What if the cytie, maye fortye ryghteouse make?

350. then. — 355. fyne *instead of* fyue.

Pater cœlestis.

Then wyll I pardone it, for those same fortyes sake.

Abraham fidelis.

Be not angrye lorde, though I speake vndyscretelye.

Pater cœlestis.

Vtter thy whole mynde, and spare me not hardelye.

Abraham fidelis.

Parauenture there maye, be thirty founde amonge them.

Pater cœlestis.

Maye I fynde thirty, I wyll nothynge do vnto them.

Abraham fidelis.

I take vpon me, to moche lorde in thy syght?

Pater cœlestis.

No, no, good Abraham, for I knowe thy faythe is ryght.

Abraham fidelis.

No lesse I suppose, than twenty can it haue?

Pater cœlestis.

Coulde I fynde twenty, that cytie wolde I saue.

Abraham fidelis.

Ones yet wyll I speake, my mynde, and than nomore.

Pater cœlestis.

Spare not to vtter, so moche as thu hast in store.

Abraham fidelis.

And what if there myght, be X. good creatures founde?

Pater cœlestis.

The rest for their sakes, myght so be safe and sounde,
And not destroyed, for their abhomynacyon.

Abraham fidelis.

O mercyfull maker, moche is thy tolleracyon,
And sufferaunce of synne. I se it now in dede,

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362. *a note of interrogation after* them.

Witsaue yet of fauer, out of those cyties to leade,
Those that be faythfull, though their flocke be but small.

Pater cœlestis.

Loth and hys howsholde, I wyll delyuer all,
For ryghteousnesse sake, whych is of me and not them.

Abraham fidelis.

Great are thy graces, in the generacyon of Sem.

Pater cœlestis.

Well Abraham well, for thy true faythfulnes,
Now wyll I geue the, my couenaunt or thirde promes.
Loke thu beleue it, as thu couetyst ryghtuousnesse.

Abraham fidelis.

Lorde so regarde me, as I receyue it with gladnesse.

Pater cœlestis.

Of manye peoples, the father I wyll make the,
All generacyons, in thy sede shall be blessyd.
As the starres of heauen, so shall thy kyndred be,
And by the same sede, the worlde shall be redressed.
In cyrcumcysyon, shall thys thynge be expressed,
As in a sure seale, to proue my promyse true,
Prynt thys in thy faythe, and it shall thy sowle renue.

Abraham fidelis.

I wyll not one Iote, Lorde from thy wyll dyssent,
But to thy pleasure, be alwayes obedyent,
Thy lawes to fullfyll, and most precyouse commaundement.

Pater cœlestis.

Farwele Abraham, for heare in place I leaue the.

Abraham fidelis.

Thankes wyll I rendre, lyke as it shall behoue me.
Euerlastynge prayse, to thy most gloryouse name.
Whych sauedyst Adam, through faythe in thy swete promes,
Of the womannys sede. And now confirmest the same,
In the sede of me. Forsoth great is thy goodnes.

385. flarres. — 398. Fosoth. — Ibid. *no note of punctuation after* goodnes.

I can not perceyue, but that thy mercye is endles,
To soch as feare the, in euery generacyon,
For it endureth, without abreuyacyon.
Thys haue I prynted, in depe consyderacyon,
No wordly matter, can race it out of mynde.
For ones it wyll be, the fynall restauracyon,
Of Adam and Eue, with other that hath synde.
Yea, the sure helthe, and rayse of all mankynde.
Helpe haue the faythfull, therof, though they be infect,
They condempnacyon, where as it is reiect.

Mercyfull maker, my crabbed voyce dyrect,
That it maye breake out, in some swete prayse to the.
And suffre me not, thy due lawdes to neglect,
But lete me shewe forth, thy commendacyons fre.
Stoppe not my wynde pypes, but geue them lyberte,
To sounde to thy name, whych is most gracyouse,
And in it reioyce, with hart melodyouse.

Tunc alta uoce canit Antiphonam, O rex gentium, choro eandem prosequente cum organis, ut prius. Vel Anglice hoc modo, O most myghtye gouernour, of thy people, and in hart most desyred, the harde rocke and true corner stone, that of two maketh one, vnynge the Iewes with the gentyles in one churche, come now and releue mankynde whom thu hast fourmed of the vyle earthe.

Finit actus tertius.

Incipit actus Quartus.

Pater cœlestis.

Styll so increaseth, the wyckednesse of man,
That I am moued, with plages hym to confounde.
Hys weakenesse to ayde, I do the best I can,
Yet he regardeth me, nomore than doth an hounde.
My worde and promyse, in hys faythe taketh no grounde.
He wyll so longe walke, in hys owne lustes at large,

402. *no comma after* prynted. — 403. *no comma after* matter.

That nought he shall fynde, hys folye to dyscharge.
Sens Abrahams tyme, whych was my true elect,
Ismael haue I founde, both wycked, fearce, and cruell,
And Esau in mynde, with hatefull murther infect.
The sonnes of Iacob, to lustes vnnaturall fell,
And into Egypte, ded they their brother sell.
Laban to ydolles, gaue faythfull reuerence,
Dina was corrupt, through Sichems vyolence.

Ruben abused, hys fathers concubyne,
Iudas gate chyldren, of hys owne doughter in lawe.
Yea, her in my syght, went after a wycked lyne.
Hys sede Onan spylte, hys brothers name to withdrawe.
Achan lyued here, without all godlye awe.
And now the chyldren, of Israel abuse my powre,
In so vyle maner, that they moue me euerye howre.

Moses sanctus.

Pacyfye thy wrathe, swete lorde I the desyre,
As thu art gentyll, benygne and pacyent.
Lose not that people, in fearcenesse of thyne yre,
For whom thu hast shewed, soche tokens euydent,
Conuertynge thys rodde, into a lyuelye serpent,
And the same serpent, into thys rodde agayne,
Thy wonderfull power, declarynge very playne.

For their sakes also, puttest Pharao to payne,
By ten dyuerse plages, as I shall here declare.
By bloude, frogges, & lyce, by flyes, death, botche, & blayne.
By hayle, by grassoppers, by darkenesse, and by care.
By a Soden plage, all their firstgotten ware,
Thu slewest in one nyght, for hys fearce cruelnesse.
From that thy people, witholde not now thy goodnesse.

Pater cœlestis.

I certyfye the, my chosen seruaunt Moses,
That people of myne, is full of vnthankefuln[es.]

425. muther. — 430. *no commá after* abused. — 443. dcclarynge. — 452. *no comma after* myne.

Moses sanctus.

Dere lorde, I knowe it, alas yet waye their weaken[esse,]
And beare with their faultes, of thy great bounteousnesse.
In a flamynge bushe, hauynge to them respect,
Thu appoyntedest me, their passage to direct.
And through the reade sea, thy ryght hande ded vs lede,
Where Pharaoes hoost, the floude ouerwhelmed in dede.
Thu wentest before them, in a shynynge cloude all daye,
And in the darke nyght, in fyre thu shewedest their waye.
Thu sentest them Manna, from heauen to be their food.
Out of the harde stone, thu gauest them water good.
Thu appoyntedest them, a lande of mylke and honye,
Lete them not perysh, for want of thy great mercye.

Pater cœlestis.

Content they are not, with foule nor yet with fayre,
But murmour and grudge, as people in dyspayre.
As I sent Manna, they had it in dysdayne,
Thus of their welfare, they manye tymes complayne.
Ouer Amelech, I gaue them the vyctorye.

Moses sanctus.

Most gloryouse maker, all that is to thy glorye.
Thu sentest them also, a lawe from heauen aboue,
And daylye shewedest them, manye tokens of great loue.
The brasen serpent, thu gauest them for their healynge,
And Balaams curse, thu turnedest into a blessynge.
I hope thu wylt not, dysdayne to helpe them styll.

Pater cœlestis.

I gaue them preceptes, whych they wyll not fulfyll,
Nor yet knowledge me, for their God and good lorde,
So do their vyle dedes, with their wycked hartes accorde.
Whyls thu hast talked, with me famylyarlye,
[In Sinais] mountayne, the space but of dayes fortye,
[Those sy]ghtes all, they haue forgotten clerelye,
[And they] are turned, to shamefull ydolatrye.
For their God they haue, sett vp a golden calfe.

465. uor *instead of* nor. — 476. *a full stop after* fulfyll. — 479. *a full stop after* famylyarlye.

Moses sanctus.

Lete me saye sumwhat, swete father in their behalfe.

Pater cœlestis.

I wyll first conclude, and then saye on thy mynde.
For that I haue founde, that people so vnkynde,
Not one of them shall, enioye the promyse of me,
For enterynge the lande, but Caleb and Iosue.

Moses sanctus.

Thy eternall wyll, euermore fulfylled be.
For dysobedyence, thu slewest the sonnes of Aaron,
The earthe swellowed in, both Dathan and Abiron.
The adders ded stynge, other wycked persones els,
In wonderfull nombre Thus hast thu ponnyshed rebels.

Pater cœlestis.

Neuer wyll I spare, the cursed inyquyte,
Of ydolatrye, for no cause, thu mayst trust me.

Moses sanctus.

Forgeue them yet lorde, for thys tyme if it maye be.

Pater cœlestis.

Thynkest thu that I wyll, so sone change my decre?
No, No, frynde Moses, so lyght thu shalt not fynde me.
I wyll ponnysh them, all Israel shall it se.

Moses sanctus.

I wote, thy people, hath wrought abhomynacyon.
Worshyppynge false goddes, to thy honours derogacyon,
Yet mercyfullye, thu mayest vpon them loke.
And if thu wylt not, thrust me out of thy boke.

Pater cœlestis.

Those great blasphemers, shall out of my boke cleane,
But thu shalt not so, for I knowe what thu doest meane.
Conduct my people, myne Angell shall assyst the,
That synne at a daye, wyll not vncorrected be.
And for the true zele, that thu to my people hast,

I adde thys couenaunt, vnto my promyses past.
Rayse them vp I wyll, a prophete from amonge them,
Not vnlyke to the, to speake my wordes vnto them,
Whoso heareth not, that he shall speake in my name,
I wyll reuenge it, to hys perpetuall shame.
The passe ouer lambe, wyll be a token iust,
Of thys stronge couenaunt. Thys haue I clerelye dyscust,
In my appoyntment, thys houre for your delyueraunce.

Moses sanctus.

Neuer shall thys thynge, depart from my remembraunce,
Laude be for euer, to the most mercyfull lorde,
Whych neuer with drawest, from man thy heauenlye comfort,
But from age to age, thy benefytes doth recorde,
What thy goodnesse is, and hath bene to hys sort.
As we fynde thy grace, so ought we to report.
And doubtlesse it is, to vs most bounteouse.
Yea, for all our synnes, most rype and plenteouse.

Abraham our father, founde the benyuolouse,
So ded good Isaac, in hys dystresse amonge.
To Iacob thu wert, a gyde most gracyouse,
Ioseph thu sauedest, from daungerouse deadlye wronge.
Melchisedech and Iob, felt thy great goodnesse stronge,
So ded good Sara, Rebecca, and fayre Rachel,
With Sephora my wyfe, the doughter of Raguel.

To prayse the swete lorde, my faythe doth me compell,
For thy couenauntes sake, wherin rest our saluacyon.
The sede of promyse, all other sedes excell,
For therin remayneth, our full iustyfycacyon,
From Adam and Noah, in Abrahams generacyon.
That sede procureth, Gods myghty grace and powre,
For the same sedes sake, I wyll synge now thys howre.

Clara tunc uoce Antiphonam incipit, O Emmanuel, quam chorus (ut prius) prosequetur cum organis[1]. Vel Anglice canat.

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513. perpttuall. — 515. Thys *instead of* Thus. — 524. synnts. — 530. rebecca. — [1] *a comma after* organis.

O hygh kynge Emanuel, & our lege lorde, the longe expectacyon of Gentyles, and the myghtye sauer of their multytude, the helthe and consolacyon of synners, come now for to saue vs, as our lorde and our redemer.

Finit actus Quartus.

Incipit actus quintus.

Pater cœlestis.

For all the fauer, I haue shewed Israel,
Delyuerynge her, from Pharaoes tyrannye,
And geuynge the lande, fluentem lac & mel,
Yet wyll she not leaue, her olde ydolatrye,
Nor knowe me for God. I abhorre her myserye.
Vexed her I haue, with battayles and decayes,
Styll must I plage her. I se non other wayes.

Dauid rex pius.

Remembre yet lorde, thy worthye seruaunt Moses,
Walkynge in thy syght, without rebuke of the.
Both Aaron, Ietro, Eleazar and Phinees,
Euermore feared, to offende thy mageste.
Moch thu acceptedest, thy seruaunt Iosue,
Caleb and Othoniel, sought the with all their hart,
Aioth and Sangar, for thy folke ded their part.

Gedeon and Thola, thy enemyes put to smart,
Iayr and Iephte, gaue prayses to thy name.
These to leaue ydolles, thy people ded coart,
Samson the strongest, for hys part ded the same.
Samuel and Nathan, thy messages ded proclame,
What though fearce Pharao, wrought myschef in thy syght?
He was a pagane, laye not that in our lyght.

I wote the Beniamytes, abused the wayes of ryght,
So ded Helyes sonnes, and the sonnes of Samuel.
Saul in hys offyce, was slouthfull daye and nyght.
Wycked was Semei, so was Achitophel.

552. end. — 558. wrough.

Measure not by them, the faultes of Israel,
Whom thu hast loued, of longe tyme so inteyrlye,
But of thy great grace, remyt her wycked folye.

Pater cœlestis.

I can not abyde, the vyce of ydolatrye,
Though I shuld suffer, all other vyllanye.
Whan Iosue was dead, that sort from me ded fall,
To the worshyppynge, of Asteroth and Baal,
Full vncleane ydolles, and monsters bestyall.

Dauid rex pius.

For it they haue had, thy ryghteouse ponnyshment,
And for as moch as they, ded wyckedly consent,
To the Palestynes, and Chananytes vngodlye,
Idolaters takynge, to them in matrymonye,
Thu threwest them vndre, the kynge of Mesopotamye,
After thu subduedest them, for their Idolatrye,
Eyghtene years to Eglon, the kynge of Moabytes,
And XX. years to Iabin, the kynge of Chananytes.
Oppressed they were, VII. years of the Madyanytes,
And XVIII. years vexed, of the cruell Ammonytes.
In III. great battayles, of III. score thousand and fyue,
Of thys thy people, not one was left a lyue.
Haue mercye now lorde, and call them to repentaunce.

Pater cœlestis.

So longe as they synne, so longe shall they haue greuaunce.
Dauid my seruaunt, sumwhat must I saye to the,
For that thu latelye, hast wrought such vanyte.

Dauid rex pius.

Spare not blessed lorde, but saye thy pleasure to me.

Pater cœlestis.

Of late dayes thu hast, mysused Bersabe,
The wyfe of Vrye, and slayne hym in the fyelde.

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570. *no comma after* worshyppynge. — 572. *the note of punctuation after* ponnyshment *seems to be a comma.* — 577. *a full stop after* Idolatrye.

Dauid rex pius.

Mercye lorde mercye, for doubtlesse I am defyelde:

Pater cœlestis.

I constytute the, a kynge ouer Israel,
And the preserued, from Saul whych was thy enemye,
Yea, in my fauer, so moch thu dedyst excell,
That of thy enemyes, I gaue the vyctorye.
Palestynes and Syryanes, to the came trybutarye.
Why hast thu then wrought, soch folye in my syght?
Despysynge my worde, agaynst all godlye ryght.

Dauid rex pius.

I haue synned lorde, I besyche the, pardon me.

Pater cœlestis.

Thu shalt not dye Dauid, for thys inyquyte,
For thy repentaunce. But thy sonne by Bersabe,
Shall dye, for as moch, as my name is blasphemed,
Amonge my enemyes, and thu the worse estemed.
From thy howse for thys, the swerde shall not depart.

Dauid rex pius.

I am sorye lorde, from the bottom of my hart.

Pater cœlestis.

To further anger, thu doest me yet compell.

Dauid rex pius.

For what matter lorde? I besyche thy goodnesse tell.

Pater cœlestis.

Why dedest thu numbre, the people of Israel?
Supposest in thy mynde, therin thu hast done well?

Dauid rex pius.

I can not saye naye, but I haue done vndyscretelye,
To forget thy grace, for a humayne pollycye.

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595. gane. — 601. *a comma after* repentaunce.

Pater cœlestis.

Thu shalt of these III. chose whych plage thu wylt haue,
For that synnefull acte, that I thy sowle maye saue.
A scarsenesse VII. years, or els III. monthes exyle,
Eyther for III. dayes, the pestylence most vyle.
For one thu must haue, there is no remedye.

Dauid rex pius.

Lorde at thy pleasure, for thu art full of mercye.

Pater cœlestis.

Of a pestylence, then III. score thousand and ten,
In III. dayes shall dye, of thy most puysaunt men.

David rex pius.

Oh lorde, it is I, whych haue offended thy grace,
Spare them and not me, for I haue done the trespace.

Pater cœlestis.

Though thy synnes be great, thy inwarde hartes contrycyon,
Doth moue my stomake, in wonderfull condycyon.
I fynde the a man, accordynge to my hart,
Wherfor thys promyse, I make the ere I depart.

A frute there shall come, forth yssuynge from thy bodye,
Whom I wyll aduaunce, vpon thy seate for euer.
Hys trone shall become, a seate of heauenlye glorye,
Hys worthy scepture, from ryght wyll not dysseuer,
Hys happye kyngedome, of faythe, shall perysh neuer.
Of heauen and of earthe, he was autor pryncypall,
And wyll contynue, though they do perysh all.

Thys sygne shalt thu haue, for a token specyall,
That thu mayst beleue, my wordes vnfaynedlye.
Where thu hast mynded, for my memoryall,
To buylde a temple, thu shalt not fynysh it trulye.
But Salomon thy sonne, shall do that accyon worthye,
In token that Christ, must fynysh every thynge,
That I haue begunne, to my prayse euerlastynge.

619. *no comma after* dye.

Dauid rex pius.

Immortall glorye, to the, most heauenlye kynge,
For that thu hast geuen, contynuall vyctorye,
To me thy seruaunt, euer sens my anoyntynge,
And also before, by manye conquestes worthye,
A beare and lyon, I slewe through thy strength onlye,
I slewe Golias, whych was VI. cubites longe.
Agaynst thy enemyes, thu madest me euer stronge.

My fleshlye fraylenesse, made me do deadlye wronge,
And cleane to forget; thy lawes of ryghteousnesse.
And though thu vysytedest, my synnefulnesse amonge,
With pestylent plages, and other vnquyetnesse,
Yet neuer tokest thu, from me the plenteousnesse,
Of thy godly sprete, whych thu in me dedyst plant.
I hauynge remorce, thy grace coulde neuer want.

For in conclusyon, thy euerlastynge couenaunt,
Thu gauest vnto me, for all my wycked synne,
And hast promysed here, by protestacyon constaunt,
That one of my sede, shall soch hygh fortune wynne,
As neuer ded man, sens thys worlde ded begynne.
By hys power he shall, put Sathan from hys holde,
In reioyce wherof, to synge wyll I be bolde.

Canora uoce tunc incipit Antiphonam, O Adonai, Quam[1] (ut prius) prosequetur chorus cum organis[2]. Vel sic Anglice.

O lorde God Adonai, & gyde of the faythfull[3] howse of Israel, whych sumtyme aperedest in the flamynge bushe to Moses, and to hym dedest geue a lawe in mounte Syna, come now forto redeme vs in the strengthe of thy ryght hande.

Finit actus Quintus.

Incipit actus sextus.

Pater cœlestis.

I Brought up chyldren, from their first infancye,
Whych now despyseth, my godlye instytucyons.
An oxe knoweth hys lorde, an asse hys masters dewtye,

649. thouh. — [1] Qnam. — [2] *a comma after* organis. — [3] faylhfull.

But Israel wyll not, knowe me nor my condycyons,
Oh frowarde people, geuen all to superstycyons,
Vnnaturall chyldren, expert in blasphemyes,
Prouoketh me to hate, by their ydolatryes.

Take hede to my wordes, ye tyrauntes of Sodoma,
In vayne ye offer, your sacryfyce to me.
Dyscontent I am, with yow beastes of Gomorra,
And haue no pleasure, whan I your offerynges se.
I abhorre your fastes, and your solempnyte.
For your tradycyons, my wayes ye set a part,
Your workes are in vayne, I hate them from my hart.

Esaias propheta.

Thy cytie swete lorde, is now become vnfaythfull,
And her condycyons, are turned vp so downe.
Her lyfe is vnchast, her actes be very hurtefull,
Her murther and theft, hath darkened her renowne.
Couetouse rewardes, doth so their conscyence drowne,
That the fatherlesse, they wyll not helpe to ryght,
The poore wydowes cause, come not afore their syght.

Thy peceable pathes, seke they neyther daye nor nyght,
But walke wycked wayes, after their fantasye.
Conuert their hartes lorde, and geue them thy true lyght.
That they maye perceyue, their customable folye.
Leaue them not helpelesse, in so depe myserye,
But call them from it, of thy most specyall grace,
By thy true prophetes, to their sowles helthe and solace.

Pater cœlestis.

First they had fathers, than had they patryarkes,
Than dukes, than iudges, to their gydes and monarkes.
Now haue they stowte kynges, yet are they wycked styll,
And wyll in no wyse, my plesaunt lawes fulfyll.
Alwayes they applye, to ydolles worshyppynge,
From the vyle begger, to the anoynted kynge.

Esaias propheta.

For that cause thu hast, in two deuyded them,
In Samaria the one, the other in Hierusalem.
The kynge of Iudah, in Hierusalem ded dwell,
And in Samaria, the kynge of Israel.
Ten of the twelue trybes, bycame Samarytanes,
And the other two, were Hierosolymytanes.
In both these cuntreyes, accordynge to their doynges,
Thu permyttedest them, to haue most cruell kynges.
The first of Iuda, was wycked kynge Roboam,
Of Israel the first, was that cruell Hieroboam.
Abia than folowed, and in the other Nadab,
Then Basa, then Hela, then Zambri, Ioram and Achab.
Then Ochosias, then Athalia, then Ioas,
On the other part, was Ioathan and Achas.
To rehearce them all, that haue done wretchydlye,
In the syght of the, it were longe verelye.

Pater cœlestis.

For the wycked synne, of fylthye ydolatrye,
Whych the X. trybes ded, in the lande of Samarye,
In space of one daye, fifty thousand meñ I slewe,
Thre of their cyties, also I ouerthrewe.
And left the people, in soch captyuyte,
That in all the worlde, they wyst not whyther to fle.
The other II. trybes, whan they from me went back,
To ydolatrye, I left in the hande of Sesack,
The kynge of Egipt, whych toke awaye their treasure,
Conuayed their cattel, and slewe them without measure.
In tyme of Achas, an hondred thousand and twentye,
Were slayne at one tyme, for their ydolatrye.
Two hondred thousande, from thens were captyue led.
Their goodes dyspersed, and they with penurye fed.
Seldom they fayle it, but eyther the Egipcyanes,
Haue them in bondage, or els the Assyreanes.
And alone they maye, thanke their ydolatrye.

716. te *instead of* to. — 718. *a full stop after* Sesack. — 723. thonsande. — 726. iu *instead of* in.

Esaias Propheta.

Wele, yet blessed lorde, releue them with thy mercye.
Though they haue bene yll, by other prynces dayes,
Yet good Ezechias, hath taught them godlye wayes.
Whan the prynce is good, the people are the better,
And as he is nought, their vyces are the greatter.
Heauenlye lorde therfor, sende them the consolacyon,
Whych thu hast couenaunted, with every generacyon.
Open thu the heauens, and lete the lambe come hyther,
Whych wyll delyuer, thy people all togyther.
Ye planetes and cloudes, cast downe your dewes and rayne,
That the earth maye beare, out helthful sauer playne.

Pater cœlestis.

Maye the wyfe forget, the chylde of her owne bodye?

Esaias Propheta.

Naye that she can not, in anye wyse verelye.

Pater cœlestis.

Nomore can I them, whych wyll do my commaundementes,
But must preserue them, from all inconuenyentes.

Esaias propheta.

Blessed art thu lorde, in all thy actes and iudgementes.

Pater cœlestis.

Wele, Esaias, for thys thy fydelyte,
A couenaunt of helthe, thu shalt haue also of me.

[Esaias propheta.]

For Syons sake now, I wyll not holde my peace,
And for Hierusalem, to speake wyll I not cease,
Tyll that ryghteouse lorde, become as a sunne beame bryght,
And their iust sauer, as a lampe extende hys lyght.

[Pater cœlestis.]

A rodde shall shut fourth, from the olde stocke of Iesse,
And a bryght blossome, from that rote wyll aryse,

730. taugh. — 746-49. *these lines, as Hazlitt points out, are evidently intended to be spoken by Esaias.* — 747. *a full stop after* cease. — 751. *a full stop after* aryse.

Vpon whom alwayes, the sprete of the lorde shall be,
The sprete of wysdome, the sprete of heauenly practyse,
And the sprete that wyll, all godlynesse deuyse.
Take thys for a sygne, A mayde of Israel,
Shall conceyue und beare, that lorde Emanuel.

Esaias Propheta.

Thy prayses condygne, no mortall tunge can tell,
Most worthye maker, and kynge of heauenlye glorye.
For all capacytees, thy goodnesse doth excell,
Thy plenteouse graces, no brayne can cumpas trulye.
No wyt can conceyue, the greatnesse of thy mercye,
Declared of late, in Dauid thy true seruaunt,
And now confirmed, in thys thy latter couenaunt.

Of goodnesse thu madest, Salomon of wyt most pregnaunt.
Asa and Iosophat, with good kynge Ezechias,
In thy syght to do, that was to the ryght plesaunt.
To quench ydolatrye, thu raysedest vp Helias,
Iehu, Heliseus, Micheas, and Abdias.
And Naaman Syrus, thu pourgedest of a leprye.
Thy workes wonderfull, who can but magnyfye?

Aryse Hierusalem, and take faythe by and bye,
For the verye lyght, that shall saue the, is commynge.
The sonne of the lorde, apere wyll euydentlye,
Whan he shall resort, se that no Ioye be wantynge.
He is thy saver, and thy lyfe euerlastynge,
Thy release from synne, and thy whole ryghteousnesse.
Helpe me in thys songe, to knowledge hys great goodnesse.

Concinna tunc uoce Antiphonam inchoat, O radix Iesse[1], Quam chorus prosequetur cum organis. Vel Anglice hoc modo canet.

O frutefull rote of Iesse, that shall be set as a sygne amonge people, agaynst the worldly rulers shall fearcely open

766. *a comma after* plesaunt. — 769. *a comma after* leprye. — [1] lesse *instead of* Iesse.

their mouthes. Whom the Gentyles shall worshypp as their heauenly lorde, come now for to delyuer vs, and delaye the tyme no longar.

Finit actus Sextus.

Actus Septimus.

Pater cœlestis.

I haue with fearcenesse, mankynde oft tymes corrected.
And agayne I haue, allured hym by swete promes.
I haue sent sore plages, whan he hath me neglected,
And then by and by, most confortable swetnes.
To wynne hym to grace, both mercye and ryghteousnes,
I haue exercysed, yet wyll he not amende.
Shall I now lose hym, or shall I hym defende?

In hys most myschefe, most hygh grace wyll I sende,
To ouercome hym, by fauoure, if it maye be.
With hys abusyons, no longar wyll I contende,
But now accomplysh, my first wyll and decre.
My worde beynge flesh, from hens shall set hym fre,
Hym teachynge a waye, of perfyght ryghteousenesse.
That he shall not nede, to perysh in hys weakenesse.

Ioannes baptista.

Manasses (lorde) is past, whych turned from the hys harte,
Achas and Amon, haue now nomore a do.
Iechonias with other, whych ded themselues auarte,
From the to ydolles, maye now no farther go.
The two false iudges, and Bels wycked prestes also,
Phassur and Semeias, with Nabuchodonosore,
Antiochus and Triphon, shall the dysplease nomore.

Thre score yeares and ten, thy people into Babylon,
Were captyue and thrall, for ydolles worshyppynge.
Hierusalem was lost, and left voyde of domynyon,
Brent was their temple, so was their other buyldynge,

798. *no comma after* Triphon.

Their hygh prestes were slayn, their treasure came to nothyng,
The strength and bewtye, of thyne owne heretage,
Thus dedest thu leaue them, in myserable bondage.

Oft had they warnynges, sumtyme by Ezechiel,
And other prophetes, as Esaye and Hieremye,
Sumtyme by Daniel, sumtyme by Ose and Iohel,
By Amos and Abdias, by Ionas and by Sophonye,
By Nahum and Micheas, by Agge and by Zacharye,
By Malachias, and also by Abacuch,
By Olda the wydowe, and by the prophete Baruch.

Remembre Iosias, whych toke the abhomynacyon,
From the people then, restorynge thy lawes agayne.
Of Rechab consydre, the faythfull generacyon,
Whom to wyne drynkynge, no fryndshyppe myght constrayne.
Remembre Abdemelech, the frynde of truthe certayne,
Zorobabel the prynce, whych ded repare the temple,
And Iesus Iosedech, of vertu the exemple.

Consydre Nehemias, and Esdras the good scrybe,
Mercyfull Tobias, and constaunt Mardocheus.
Iudith and quene Hester, of the same godly trybe,
Deuoute Mathias, and Iudas Machabeus.
Haue mynde of Eleazar, and then Ioannes Hircanus,
Waye the ernest faythe, of thys godlye cumpanye.
Though the other cleane, fall from thy memorye.

Pater cœlestis.

I wyll Iohan I wyll, for as I sayd afore,
Rygour and hardenesse, I haue now set a part,
Myndynge from hens fourth, to wynne man euermore,
By wonderfull kyndenesse, to breake hys stubberne hart,
And change it from synne. For Christ shall suffre smart,
In mannys frayle nature, for hys inyquyte,
Thys to make open, my massenger shalt thu be.

803. ther *and no note of punctuation after* nothyng. — 805. then *instead of* them. — 816. nyght. — 823. Mathathias.

Ioannes baptista.

As thy pleasure is, so blessed lorde appoynt me,
For my helthe thu art, and my sowles felycyte.

Pater cœlestis.

Longe ere I made the, I the predestynate,
Before thu wert borne, I the endued with grace,
In thy mothers wombe, wert thu sanctyfycate,
By my godlye gyft, and so confirmed in place,
A Prophete to shewe, a waye before the face,
Of my most dere sonne, whych wyll come the vntyll.
Applye the apace, thyne offyce to fulfyll.

Preache to the people, rebukynge their neglygence,
Doppe them in water, they knowledgynge their offence.
And saye vnto them. The kyngedome of God doth cum.

Ioannes Baptista.

Vnmete lorde I am, Quia puer ego sum.
An other than that, Alac I haue no scyence,
Fyt for that offyce, neyther yet cleane eloquence.

Pater cœlestis.

Thu shalt not saye so, for I haue geuen the grace,
Eloquence and age, to speake in the desart place.
Thu must do therfor, as I shall the aduyse,
My appoynted pleasure, fourth vtter in any wyse.
My stronge myghtye wordes, put I into thy mouthe,
Spare not but speake them, to east, west, north and southe.

Hic extendens dominus manum, labia Ioannis digito tanget, ac ori imponet auream linguam.

Go now thy waye fourth, I shall the neuer fayle,
The sprete of Helias, haue I geuen the alredye.
Persuade the people, that they their synnes bywayle.
And if they repent, their customable folye,
Longe shall it not be, ere they haue remedye.
Open thu their hartes, tell them their helth is commynge.
As a voyce in desart, se thu declare the thynge.

I promyse the sure, thu shalt washe hym amonge them,
In Iordane a floude, not farre from Hierusalem.

Ioannes baptista.

Shewe me yet good lorde, wherby shall I knowe that man,
In the multytude, whych wyll resort to Iordan?

Pater cœlestis.

In thy mothers wombe, of hym haddest thu cognycyon.

Ioannes Baptista.

Yea, that was in sprete, I wolde now knowe hys person.

Pater cœlestis.

Haue thu no feare Iohan, hym shalt thu knowe full well,
And one specyall token, afore wyll I the tell.
Super quem uideris spiritum descendentem & manentem
Super eum, hic est qui baptizat spiritu sancto.

Amonge all other, whom thu shalt baptyse there,
Vpon whom thu seyst, the holy Ghost descende,
In shappe of a doue, restynge vpon hys shuldere,
Holde hym for the same, that shall the worlde amende,
By baptysm of sprete, and also to man extende,
Most specyall grace. For he must repare hys fall,
Restorynge agayne, the iustyce orygynall.

Take now thy iournaye, and do as I the aduyse,
First preache repentaunce, and than the people baptyse.

Ioannes baptista.

Hygh honour, worshypp, and glorye be vnto the.
My God eternall, and patrone of all puryte.

Repent good people, for synnes that now are past,
The kyngedome of heauen, is at hande very nye.
The promysed lyght, to yow approcheth fast,
Haue faythe, and applye, now to receyue hym boldelye.

871. *no full stop after* sancto. — 876. baptym.

I am not the lyght, but to beare testymonye,
Of hym, am I sent, that all men maye beleue,
That hys bloude he wyll, for their redemptyon geue.

He is soch a lyght, as all men doth illumyne,
That euer were here, or shall be after thys.
All the worlde he made, by hys myghtye power deuyne,
And yet that rude worlde, wyll not knowe what he is.
Hys owne he enterynge, is not regarded of hys.
They that receyue hym, are Gods true chyldren playne,
In sprete regenerate, and all grace shall attayne.

Manye do recken, that I Iohan Baptyst am he.
Deceyued are they, and that wyll apere in space.
Though he come after, yet was he longe afore me.
We are weake vessels, he is the welle of grace,
Of hys great goodnesse, all that we haue we purchace.
By hym are we lyke, to haue a better increes,
Than euer we had, by the lawe of Moses.

In Moses harde lawe, we had not els but darkenes,
Fygure and shaddowe. All was not els but nyght,
Ponnyshment for synne, moch rygour, payne and roughnes.
An hygh change is there, where all is turned to lyght,
Grace and remyssyon, anon wyll shyne full bryght.
Neuer man lyued, that euer se God afore,
Whych now in our kynde, mannys ruyne wyll restore.

Helpe me to geue thankes, to that lorde euermore,
Whych am vnto Christ, a cryars voyce in the desart,
To prepare the pathes, and hygh wayes hym before.
For hys delyght is, on the poore symple hart.
That innocent lambe, from soch wyll neuer depart.
As wyll faythfullye, receyue hym with good mynde.
Lete our voyce then sounde, in some swete musycall kynde.

Resona tunc uoce Antiphonam incipit. O clauis Dauid, Quam prosequetur chorus cum organis, ut prius. Vel in Anglico sermone sic. O perfyght keye of Dauid, and hygh scepture of the kyndred of Iacob, whych openest and no man

speareth, thu spearest and no man openeth, come & delyuer thy seruaunt mankynde bounde, in prison syttynge in the darkenesse of synne and bytter dampnacyon.

Baleus Prolocutor.

The matters are soch, that we haue vttered here,
As ought not to slyde, from your memoryall.
For they haue opened, soch confortable gere,
As is to the helthe, of thys kynde vnyuersall,
Graces of the lorde, and promyses lyberall,
Whych he hath geuen, to man for euery age,
To knytt hym to Christ, and so clere hym of bondage.

As Saynt Paule doth write, vnto the Corinthes playne,
Our forefathers were, vndre the cloude of darkenes,
And vnto Christes dayes, ded in the shaddowe remayne.
Yet were they not left, for of hym they had promes,
All they receyued, one spirytuall fedynge doubtles.
They dronke of the rocke, whych them to lyfe refreshed,
For one sauynge helthe, in Christ, all they confessed.

In the womans sede, was Adam first iustyfyed,
So was faythfull Noah, so was iust Abraham.
The faythe in that sede, in Moses fourth multyplyed,
Lyke wyse in Dauid, and Esaye, that after cam.
And in Iohan Baptyst, whych shewed the very lam.
Though they se a farre, yet all they had one iustyce,
One Masse (as they call it) and in Christ one sacryfyce.

A man can not here, to God do better seruyce,
Than on thys to grounde, hys faythe and vnderstandynge.
For all the worldes synne, alone Christ payed the pryce,
In hys onlye deathe, was mannys lyfe alwayes restynge,
And not in wyll workes, nor yet in mennys deseruynge.
The lyght of our faythe, maketh thys thynge euydent,
And not the practyse, of other experiment.

919. onght. — 933. faytfull. — 944. make.

Where is now fre wyll, whom the hypocrytes comment.
Wherby they report, they maye at their owne pleasure,
Do good of themselues, though grace and fayth be absent.
And haue good intentes, their madnesse with to measure.
The wyll of the fleshe, is proued here small treasure,
And so is mannys wyll, for the grace of God doth all.
More of thys matter, conclude herafter we shall.

Thus endeth thys Tragedy or enterlude manyfestynge the chefe promyses of God vnto Man by all ages in the olde lawe, from the fall of Adam, to the incarnacyon of the lorde Iesus Christ.

Compyled by Iohan Bale. Anno domini M. D.XXXVIII.

947: *no comma after* report. — 950. finall *instead of* small.

Notes.

3. *of congruence* = by right or propriety, as is fitting (Oxf. Dict. II, 826). — 6. *can fall.* Hazlitt's emendation is, without doubt, correct. For a similar use see 'Three Laws' 115: *If he to the fayth of my first promyse fall.* See also Oxf. Dict. IV, 42. — 11. *coost* = space lying in any direction from a person (Oxf. Dict. II, 556). — 12. *That man,* of course, refers to *he* in l. 8. — 13. *cleane* = completely (Oxf. Dict. II, 476). — 19. *stomacke* = courage, mind (Hastings, Dict. of the Bible IV, 617). — 23. A reference to John I, 1—18. — 24. *consequentlye* is used in the original sense (Oxf. Dict. II, 854). — 48. Hazlitt's emendation *(That was wrought)*, repeated by Farmer, does not satisfy the metrical requirements of the line. — 49. *contynuaunce* = permanence, durability (Oxf. Dict. II, 907). — 72. the second *me* is meaningless here, and is probably a misprint for *the,* which I have put into the text. — Ibid. *abuse* = to make a wrong use of any one's confidence (Oxf. Dict. I, 44). — 115—119. See Gen. III, 5. — 129. *mere* = entire, perfect (Oxf. Dict. VI, b, 353). — 140—143. See Gen. III, 16. — 148. *brute* = fame, renown (Oxf. Dict. I, 1139). — 185. *aduertysement* = admonition (Oxf. Dict. I, 139). — 190. *dallyaunce* = sport, play, amorous toying . . . in a bad sense (Oxf. Dict. III, 12). — 195. *vengeable* = avenging. — 198. *stere* = stir. — 210. *outraced* = outrased = erased (Oxf. Dict. VII, 267). — 211. *helthe* = spiritual soundness, salvation (Oxf. Dict. V, 153). — 236. *suffren solace* = sovereign remedy. — 240—244. See Gen. VI, 18—20. — 246. *unconuenyent* = unbefitting. — 275. *made Eua to prophecye.* To what does this refer? — 277. Seth. See Gen. IV, 25 and V, 3 etc. — 278. *on Gods name first to call.* See Gen. IV, 26. — 280. *Enoch . . . exercyse.* See Gen. V, 24: 'Enoch walked with God . . . God took him'. And Hebrews XI, 5: 'By faith Enoch was translated . . . before his translation he had this testimony that he pleased God'. *Exercyse* seems to correspond to 'walked with God' and 'pleased God' and therefore to mean 'perfection'. — 296. *knowe* = recognise. — 303. *commyse* = commit, perpetrate (Oxf. Dict. II, 679). — 303—304. See Gen. IX, 22. — 306. *the castell of confusyon.* In the Bible (Gen. XI, 3 etc.) Nimrod has nothing to do with the building of Babel. Bale here follows Flavius Josephus. — 325. *malyce* here misused for anger (Oxf. Dict. VI, 84). — 344. *rechelesse* must here be = unjust, ungodly (see l. 338), although this meaning is not in the Oxf. Dict. VIII, 245. — 354. *accombre* = oppress, overwhelm (Oxf. Dict. I, 69). — 374. *witsaue* must be a corrupt form of *vouchsafe.* — 383—389. See

Gen. XVII, 1—14. — 406. *rayse* = the act of raising; uplifting, elevating (Oxf. Dict. VIII, 118). This is the earliest example cited. — After 415. *unynge*. Has this word been coined by Bale? — 429. Sichem (Shechem)[1]. See Gen. XXXIV, 1—4. — 430. Ruben. See Gen. XXXV, 22. — 431. Iudas. See Gen. XXXVIII, 13 etc. — 433. Onan. See Gen. XXXVIII, 8 etc. — 434. Achan. See Joshua VII, 19—26. — 446. *death* i. e. the death of the cattle. See Exod. IX, 6. — 473. *the brasen serpent*. See Numb. XXI, 8 etc. — 474. Balaam. See Numb. XXII etc. — 490—491. Dathan and Abiron. See Numb. XVI, 1—35. — 510—513. The Fourth Promise. See Deuter. XVIII, 15—19. — 531. Sephora (Zipporah). See Exod. II, 21. Raguel (Reguel, Reuel). See Exod. II, 18. — 548. Ietro (Jethro), father in law of Moses. See Exod. III, 1 — Ibid. Eleazar, son of Aaron. See Exod. VI, 23. — Ibid. Phinees (Phinehas), son of Eleazar. See Exod. VI, 25. — 551. Othoniel (Othniel). See Joshua XV, 17; Judges I, 13. — 552. Aioth (Ehud). See Judges III, 15 etc. — Ibid. Sangar (Shamgar). See Judges III, 31. — 553. Gedeon (Gideon). See Judges VI etc. Thola (Tola). See Judges X, 1 etc. — 554. Iair. See Judges X, 3. — Ibid. Iephte (Jephthah). See Judges XI. — 555. *coart* = to constrain (Oxf. Dict. II, 554). — 557. Nathan. See 2 Sam. VII, 1 etc. — 560. *Beniamytes*. Of the men mentioned in the following lines only Saul and Semei belonged to the tribe of Benjamin. — 561. *Helyes sonnes* = the sons of Eli: Hophni and Phinehas. See 1 Sam. II, 12 etc. — Ibid. *the sonnes of Samuel*: Joel and Abiah. See 1 Sam. VIII, 1 etc. — 563. Semei (Shimei). See 2 Sam. XVI, 5 etc. — Ibid. Achitophel. See 2 Sam. XVI, 15 etc. — 578. Eglon. See Judges III, 12 etc. — 579. Iabin. See Joshua XI, 1 etc. and Judges IV, 2 etc. — 608. On David's numbering of Israel see 1 Chronicles XXI. — 625—627. The Fifth Promise as set forth in Psalms LXXXIX, 4. See also 2 Sam. VII, 12 etc. and Isaiah XII. — 647. *fraylenesse* = moral weakness (Oxf. Dict. IV, a, 506). — 649. *amonge* = from time to time (Oxf. Dict. I, 286). — After 660. Adonai, one of the names given in O. T. to the Deity (Oxf. Dict. I, 123). — 690. *duke*, in O. T. rendering 'dux' of the Vulgate (Oxf. Dict. III, a, 707). — 705. Abia (Abijah). See 1 Kings XV. — Ibid. Nadab. See 1 Kings XIV, 20. — 706. Basa (Baashah). See 1 Kings XV, 16 etc. — Ibid. Hela (Elah), son of Baashah. See 1 Kings XVI, 6 etc. — Ibid. Zambri (Zimri). See 1 Kings XVI, 9 etc. — Ibid. Ioram (Jehoram). See 2 Kings I, 17. — Ibid. Achab. See 1 Kings XVI, 29 etc. — 707. Ochosias (Ahaziah). See 2 Kings VIII, 26; 2 Chronicle XXII, 1 etc.; XXII, 6. — Ibid. Athalia. See 2 Kings XI. — Ibid. Ioas (Jehoash). See 2 Kings XII, 1 etc. — 708. Iothan (Jotham). See 2 Chronicles XXVII. — Ibid. Achas (Ahaz). See 2 Chronicles XXVIII. — 720. *conuaye* = to take away, remove (Oxf. Dict. II, 497). —Ibid. *cattle* = property. — 730. Ezechias (Hezekiah). See 2 Kings XVIII. — 750—756. The

[1] The forms of biblical names inserted in parentheses are those of the Authorized Version.

Sixth Promise. See Isaiah XI, 1—10. — 765. Asa. See 1 Kings XV, 9 etc. — 767. Helias (Elisa), the prophet. — 768 Iehu, the prophet. See 1 Kings XVI, 1 etc. — Ibid. Heliseus (Elisha), the prophet. — Ibid. Micheas (Micah). — Ibid. Abdias (Obadiah). — 769. Naaman Syrus. See 2 Kings V, 1 etc. — 792. Manasses. See 2 Kings XXI, 1 etc. — 793. Amon. See 2 Kings XXI, 19 etc. — 794. Iechonias (Jehoiachin). See 2 Kings XXIV, 6 etc. — 797. Phassur (Pashur). See Jeremiah XX, 1—6. — Ibid. Semeias (Shemiah). See Jeremiah XXIX, 24—32. — 798. Antiochus i. e. Antiochus IV. Epiphanes. See 1 Mac. I, 11 etc. — Ibid. Triphon. See 1 Mac. XII, 48; XIII, 23, 31, 32. — 808. Ose (Hosea). — 809. Sophonye (Zephaniah). — 810. Agge (Haggai). — 812. Olda. See 2 Kings XXII, 14 and 2 Chronicles XXXIV, 22. — 813. Iosias (Josiah). See 2 Kings XXII. — 815. *the generacyon of Rechab* = Jehonadab. See 2 Kings X, 15; Jeremiah XXXV, 6. — 817. Abdemelech (Abimelech). See Gen. XX, 2 etc. — 818. Zorobabel (Zerubbabel). See Ezra V, 2. — 819. Iesus Iosedech. This seems to mean: Jesus, the son of Josedech (Jozadak). Then 'Jesus' would stand for 'Jesua' (Jeshua), a form found in Ezra and Nehemia for Josua (Joshua), the High Priest, who was a son of Josedech. — 820. *Esdras the good scrybe.* See Ezra VII, 11: 'Ezra the priest, the scribe'. — 823. Mathias. See Acts I, 26. — 824. Eleazar. See 2 Mac. VI, 18. — Ibid. Ioannes Hyrcanus. See 2 Mac. III, 11, where however no forename is mentioned. — 839. *place* = office, employment (Oxf. Dict. VII, 927). — 844. *doppe* = to immerse smartly, to dip (as in baptism) (Oxf. Dict. III, 603). This passage is the earliest quoted with this signification. — 848. *cleane* = pure, undefiled (Oxf. Dict. II, 476). — 856. *sprete* = spirit. — 870—871. This is a quotation from the Vulgate (John I, 33), which however has *in* before *spiritu.* — 905. *fygure* = imaginary form, phantasm (Oxf. Dict. IV, a, 205). — After 917. *speareth* = asketh. See Cent. Dict. 5817; Wright, Engl. Dial. Dict. V, 656. — 925. See 1 Corinth. X, 1—4.

Lebenslauf.

Ich, Emrys Edward Jones, bin in Whitehall (Glamorgan) in England am 26. Dezember 1882 als Sohn des nonkonformistischen Predigers Iorwerth Jones und seiner Ehefrau Margaret, geb. Edwards, geboren. Ich bin Baptist und britischer Staatsangehöriger. Nachdem ich die „Queen's Scholarship Examination" bestanden hatte, trat ich als „Normal Student" in die Universität von Wales ein. Im Jahre 1904 bestand ich die englische Staatsprüfung und im Jahre 1905 die Bakkalaureatsprüfung „in artibus", worauf ich die Universität Erlangen bezog, wo ich mich 4 Semester dem Studium der englischen Philologie, der Philosophie und der Pädagogik widmete. Meine Lehrer an der Universität von Wales waren die Professoren Raymont, Littledale, Mackenzie etc., in Erlangen die Professoren Varnhagen, Falckenberg, Roemer, Hensel, Caspari und Leser.